The Missionary Herald

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IN this number of the *Herald* it will be remarked that the personal note is unusually dominant. The history of missions, like the history of nations, is a record primarily not of events or institutions, not even of ideas, but of men. Human personality is antecedent to the ideas as well as to the institutions and events. In the New Testament Scriptures it is the personal figure of Jesus, Son of Man, and of Paul, his apostle, that are of chiefest account. The modern missionary movement is best interpreted through men who have been its leaders, the Careys, the Judsons, the Martyns, the Livingstones, the Mackays, and the Patons. So the story of mission achievement is best read in the life and character of converts become Christly in quality and service.

The Personal Note

AS missionary work has become more diversified and its methods been modified to meet changing conditions, it may seem to some as if direct evangelism were largely giving place to more indirect institutional forms; but of late there has been abundant evidence in several quarters that evangelism has not become by any means a lost art on mission fields. Remarkable instances of it have recently been witnessed in Manchuria and Korea. On page 402 of this number is the account of "Evangelism in South Africa," carried on with great diligence and persistence. What gives it special significance is the fact that it is a purely native work, the evangelists being all men reclaimed from heathenism, and the converts men and women far down in the depths of darkness and superstition when the Christian message was taken to them.

Mission Evangelism

THE latest news of what is doing in Turkey is on the face of it exceedingly cheering. If the changes announced in the imperial policy may be taken at their face value, it is not easy to overestimate the advantages to come from it for the Turkish people, both Mohammedan and Christian, and for missionary work among them. For nearly a generation the Sultan Abdul Hamid II has held his subjects under autocratic rule. At the beginning of his reign there was promise of a constitution and parliament by which the people should have some share in the governing of themselves; but before any real trial of it could be made the steps looking toward it were retraced and the sole sovereignty retained in the Sultan's hands. The pretext for it then was the critical state of the country incident to the war with Russia. From that time to this, under one pretext and another, every movement among the Turkish people for a share in the government has been stoutly, sometimes savagely, resisted.

Doings in Turkey

But at length the Sultan realizes that it is no longer a necessity for him to rule as an absolute monarch. He sees it to be possible for him to take his people into partnership in the government with him, so he has proclaimed a constitution and summoned a parliament, to meet first of next November. As if to assure his subjects and the world that there will be no further retreat from this advanced position, he makes the decree not in the form of a *firman*, which may be revoked, but of an *irade*, that is said to be unalterable as the laws of the Medes and Persians. Along with the constitution and parliament he also decrees

religious and personal liberty, freedom of the press, and amnesty to the outlawed in other lands. It is natural that there should be great popular and public demonstrations of joy in the streets of Constantinople and other parts of the empire. The delight of the Sultan himself in the rejoicings of the people is noteworthy. That in some quarters the news seems too good to be true is, perhaps, not surprising. If only it proves that this movement is made in good faith, and the measures are forthcoming which will carry it into effect, none will be quicker to recognize it or to accord it warmest welcome and heartiest appreciation than the missionaries and other friends of the American Board. As a mission field Turkey is in a peculiar sense the charge of our American Congregational churches. Our missionary agencies are more extensive than all others together within the Sultan's dominion. When the changes which he has decreed have actually gone into effect the worst hindrances to missionary achievement there will have disappeared. Conditions will fast ripen for improvement, both material and moral, of the people in those lands of classic and Biblical renown. A new day of prosperity, enlightenment, and noblest human achievement will be seen in that part of the world. May the present hour prove to be at the least the faint, gray dawning of such a day.

Bishop Brent Stays by the Philippines

It would seem as if there were something about the Philippines which specially calls forth the altruistic spirit in our American people. The attitude of the nation as a whole both in acquiring and administering these possessions has had much of altruism in it. Mr. William H. Taft declined appointment to the Supreme Court bench that he might fulfill his service as Philippine Commissioner in framing and setting up a stable government in the islands. Bishop Brent, of the Protestant Episcopal Church, has a second time declined election to the attractive and important diocese of Washington that he may continue his work as missionary bishop. In spite of the tax on his health, his physician's assurance that he has no chronic disease was enough to confirm him in his determination to stay by the Philippine field. It is a fine example of unselfish devotion to high ideals and humane undertakings, commanding high praise from the secular as well as the religious press, for example, the following from the Hartford *Courant*:—

"All Christian men must needs rejoice that here in this modern, skeptical, money-loving, luxury-loving world of the twentieth century their Master still has his faithful apostles. They are greatly divided in opinion about the 'apostolic succession'; millions of them reject it impatiently; John Wesley called it a fable, men quite as godly and learned as he hold it dear and sacred. But Lutheran and Presbyterian, Methodist and Baptist, Quaker and Unitarian will be of one mind about Bishop Brent's possession of the apostolic spirit. He is of the company of Francis Xavier, of the pioneer Jesuit missionaries in Canada and New York, of the pioneer Moravian missionaries in the frozen North, of Martyn, Judson, Patteson, and William Taylor. The mind that is in Charles Brent is the mind that was in Peter the fisherman and Paul the tentmaker."

In Memoriam

Miss Laura A. Day, who joined the Zulu Mission of the American Board in 1870, died at Pretoria, Transvaal, on the 17th of June last. She has been an invalid for some years, and her formal connection with the Board terminated nearly eighteen years ago. She was born in Essex, Vt., and was graduated from Oberlin College. While she was in the service of the Board she was spoken of by one who knew her well as a remarkably conscientious and able teacher and missionary. During her last years of physical weakness and pain she has

been cared for most tenderly by Miss Barbara I. Buchanan, a story of whose faithfulness and devotion to her friend it would be hard to match in any pages of fiction. In forgetfulness of self Miss Buchanan has ministered through long years until the end came. A daughter of Rev. Josiah Tyler, one of the associates of Miss Day in the Zulu Mission, is the wife of Rev. James Gray, pastor at Pretoria, and these good friends also ministered to the invalid, Mr. Gray conducting the funeral service. Few remain who were associated with her in missionary work at Amanzimtote, but those who do remember her will bear witness to her faithful service and her consecrated life.

The Edinburgh Council and Missions

THE third International Council of Congregational Churches has gone into history. Reports of it, both British and American, are well agreed as to the high quality and worth to be recorded. The *personnel* of it was fine, the addresses able and strong. There is similar agreement in the strictures passed upon it. The attendance was meager, apart from the body of delegates, and of those was not always full. This is doubtless sufficiently explained by the fact that Congregationalism is an exotic in Edinburgh, the Mecca of Presbyterians, and by the pressure of temptation to sight-seeing. Then the feeling seems to have been common that the program was rather top-heavy with the weight of academic papers, leaving scant room for free discussion of matters more closely related to present day life. The phrase of one British writer for this aspect of the council is, "Too much Old Mortality." "Congregational principles," he says, "were done to death. There was much rechipping of names on the tombs and scouring away of moss."

The last day was given entirely to missions, both home and foreign. Here, too, the leading addresses had a strong academic flavor about them. It was the relation of theology to modern missions which held the front of the platform. The address of Dr. Edward C. Moore, of the Harvard Divinity School, and chairman of our own Prudential Committee, is spoken of as exceptional for mastery and forceful handling of the subject, which was the "Effect of Comparative Study of Religions on Theology." The more concrete aspects of applied Christianity in actual operation on present day mission fields did not come in for any such masterly and impressive treatment. Perhaps it was considered that this aspect of missions was being abundantly taken care of by "The Orient in London," which was in full force all the time that the council was in session. With such focusing of attention upon the concrete side of missions in the London exposition it was perhaps most fitting, in order to even the balance, that the focusing of discussion in Edinburgh should have been more upon the abstract side. It is barely possible that at the Edinburgh missionary sessions there were some vacant delegates' seats because of "The Orient in London." Each, however, supplemented the other, and both will unquestionably tell in the future for an effective Christianizing force.

Tribute to Dr. Thompson

TUESDAY, July 14, was an occasion of much interest in the board rooms of the London Missionary Society. At an unusually full meeting of the directors a portrait of Dr. R. Wardlaw Thompson, senior foreign secretary, was unveiled and presented, "not as notice to quit," but in appreciation of "the wonderful service he has rendered." The presentation was made by Mr. T. E. B. Wilson, of Sheffield, on behalf of the subscribers. Sir Albert Spicer, Bart., M.P., the senior treasurer, spoke of Dr. Thompson's leadership as that of a Christian statesman. In acknowledging the tribute Dr. Thompson referred to the board room where the picture would hang as the most sacred place of his life. He expressed his

admiration for the missionaries as a splendid body of men and women, devoted, faithful, broad-minded, and his sense of great privilege in being associated with them. Since Dr. Thompson became secretary in 1881 the London Missionary Society has increased from 152 missionaries to 284; from 365 ordained workers to 980; the number of converts from heathenism has doubled in hardest and most unpromising fields; contributions by native Christians have reached the figure of £35,000.

The World Missionary Conference, 1910

FOR a week in mid-July at Oxford, England, an international and interdenominational committee met to plan for "The World Missionary Conference, 1910," to be held at Edinburgh in June of that year. Canada, the United States, Sweden, Germany, England, and Scotland were represented. For the scientific work of the conference eight commissions were appointed, to begin their investigations at once. Each commission has some twenty members, representing different denominations and countries in Europe and North America. Corresponding members are to be added from other remoter countries.

The work laid out for these commissions will have to do only with present day mission problems and modern world movements, avoiding historical topics and subjects discussed at previous world conferences. The investigation of its topic by each commission is expected to be at first-hand and thorough and to arrive at some definite conclusion, so that the result will be the most comprehensive and scientific utterance on that subject to date. Reports from the eight commissions are to be printed and sent to all the delegates at least one month before the conference. These will not be read to the conference, but the substance of each submitted in a thirty-minute *résumé* as basis for discussion of several hours.

The topics assigned to the commissions are: —

I. "Carrying the Gospel to the World;" a study of fields, forces, methods, and statistics.

II. "The Native Church and Its Workers;" problems of self-support, self-government, and the nationalizing of churches.

III. "Education in Relation to the Christianization of National Life."

IV. "Missionary Message in Relation to Non-Christian Religions."

V. "The Preparation of Missionaries;" at home and on the field.

VI. "The Home Base of Missions;" all present home methods and questions.

VII. "Relation of Missions to Governments."

VIII. "Co-operation and Promotion of Unity."

The committee at Oxford decided to exclude from the reports all resolutions, with their discussion and adoption. The gathering is to be, not a congress to legislate, but a conference to secure information through research and discussion. With such as the main feature of it, there will also be popular addresses by the ablest and best informed speakers from all denominations and all parts of the world.

The meetings will be held in the United Free Church Hall, lately used by the International Congregational Council, a hall admirably adapted to free discussion among 1,200 delegates. There is every promise that this conference will be most significant in the history of missions. All who have responsibility in preparing for it should be borne upon the hearts of those who are praying for the coming of the Kingdom of Christ in the world.

Which Is Which?

HOME and foreign are clearly relative terms. How they apply in your case depends upon where you are. To those whose life and work are in some Christian land, where there are churches in plenty and the gospel is everywhere preached, that is the home field, the foreign field being any country with little or no Christian advantages to which missionaries are sent.

But to the mission converts among the heathen or other non-Christian people, and in good measure to the missionaries themselves, the home field is there. It is the Christian countries maintaining the missionaries which are foreign. So, at least, one of our missionaries in India expresses himself about it in a recent letter to one of our secretaries, a close college friend: "There is no such thing as foreign and home. In fact, I look upon you as at the foreign end of the line. India is home and America would be banishment. I can hardly conceive of a larger opportunity or more joyous work or happier circumstances than I have found here." Such interchange of the terms discloses in no small degree the secret of success in so-called foreign mission work. More of sympathy with it and appreciation of it is in order from the people here at home.

History in the Making

EVENTS are moving with such rapidity in the Turkish empire just now that what is a correct reading of the situation today may need to be revised tomorrow. A snap shot of conditions hardly gives an accurate view of what is taking place. Something more like a moving picture is called for. Thus far the movements are almost uniformly in the direction of greater freedom and promise for both government and people. In the way of first-hand observation the letters of Mr. Kennedy and Dr. House, on pages 428–431, are of intense interest. The release of Mr. Tsilka from prison is news as joyful as it was unexpected.

Young People of Silver Bay

THE seventh anniversary of the Young People's Missionary Movement concluded its sessions at Silver Bay on August 2. Associate Secretary Harry Wade Hicks, of the American Board, chairman of the Board of Managers of the Movement, was back from his journey around the world in time to be present and preside at the meeting. The exercises covered a wide range both in subject and method, including Life Work meetings led by Mr. F. P. Turner, secretary of the Student Volunteers; Mission Study classes directed by T. H. P. Sailer, PH.D., educational secretary of the Presbyterian Board; Institutes conducted by F. P. Haggard, D.D., secretary of the Baptist Missionary Union; Bible lectures delivered by Rev. Newton F. Evans, of Crozier Theological Seminary; Denominational meetings in charge of their own mission secretaries; Prayer groups informally gathered; Sunday services and sermons and distinctive missionary meetings addressed by representatives of the home and foreign field. The total registration was 428, in which eight countries, twenty states of the Union, and twenty-one denominations were represented.

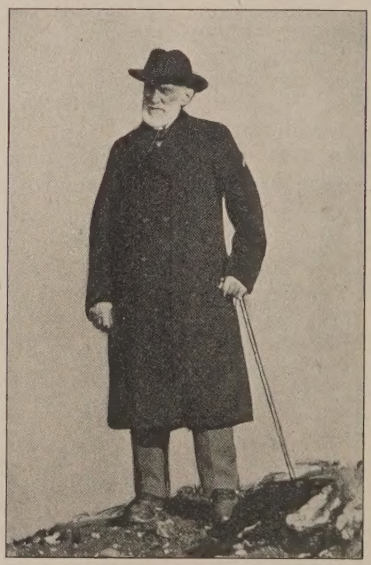
Turn of the Financial Tide

IT is commonly said, sometimes truthfully no doubt, sometimes perhaps a little cynically, that benevolent giving is about the first thing to show the effect of depression in the business world, and about the last thing to be affected by business recovery. That certainly has not been the experience this year in the treasury of the American Board. Its receipts kept up remarkably through the first severe stages of financial stress. It was months before there was marked falling off. And now the turning of its tide from ebb to flow has come promptly, close in the wake of general business improvement, and with even greater rapidity. This has not been by happy accident, but because of the goodly number of givers who have been on the alert and ready to take a hand in meeting the emergency, as it has been made known in the *Herald* and through other channels of appeal. Now that the tide is well on the rise it is a time not only for thanksgiving and congratulations, but for a still larger number of givers to recognize the opportunity of it to swell the incoming tide, so that the crossing into a new fiscal year may be made without touching bottom.

FIFTY YEARS IN TURKEY

By HERMAN N. BARNUM, D.D., of Harpoot, Turkey

JUST fifty years ago this morning, May 30, 1858, I landed in Constantinople. I had left America in May of the previous year to consult a German oculist, and, thinking I would not be likely to cross to this side of the ocean again, I spent the year traveling through Europe and the East. My plan was to spend only one week in Constantinople, and from there to go directly home via Athens and Paris. I found the missionaries assembled at their annual meeting, and that attracted me more than the palaces and mosques. The one week became two, and at the end of that time I felt that I was needed more in Turkey than in America, so I gave up to the urgent appeal of the missionaries to cast in my lot with them, and I have never doubted the wisdom of that decision nor regretted it. After leaving the seminary I was ordained as a home missionary, and the change from the far West to the Orient caused a severe struggle. At the annual meeting the following year I was located at Harpoot, and my home and my work have been in this field ever since.



DR. HERMAN N. BARNUM

The missionary pioneers, Dwight, Goodell, Riggs, Schauffler, and Hamlin, were all in active service still, and they were deservedly venerated. No one of them had been in the country more than thirty-five years. Dr. Dwight, in addition to his general missionary work, was the editor of the native Armenian paper. Dr. Hamlin was at the head of the theological seminary, and at the same time he was busy with the many industrial schemes for which he became famous. The other three missionaries were chiefly engaged in Bible translation, and all of them preached on Sunday.

Half a century! It seems a long period in the prospect, but much less in the retrospect. It has been a period of wonderful change and development in most parts of the world, such as no other period in the world's history has witnessed. There has been progress in Turkey along many lines, but, in comparison, less than in most other countries. I will not stop to explain the reasons. The following are some of the changes which I have witnessed here: —

1. *Material.* Fifty years ago there were no railroads, and not even wagon roads. The roads were mere bridle paths. There were no hospitals, no telegraphs, no machinery, no foreign goods, so far in the interior as this, no glazed windows, and no American emigration. Before the coming of the missionaries America had not been heard of. Now there are a good number of hospitals, a few railroads (none in this part of the country, however),

in many directions wagon roads have been made; almost every important town is reached by the telegraph; a little machinery has been introduced; foreign goods have nearly silenced the hand looms of the country, while emigration to America is reckoned by the thousand. There has been an increase of poverty notwithstanding the large amount of money sent by those who have gone to America to their friends who remain here. There is no enterprise and little work.

2. *Social.* One of the most gratifying changes is in this direction. This is a Moslem land, and Mohammedan customs had largely influenced the Christian communities. Women were under a ban, isolated from male society, and without honor. There were no promiscuous gatherings and no home life. The families were patriarchal, some of them very large, with all the sons and their children and grandchildren gathered under one roof. The younger women were veiled even at home, and not permitted to speak aloud. They were veiled even at the Protestant services.

Now a great change has been wrought. Women are assuming their rightful place in society. The people have better houses. Physical light has been introduced into them along with intellectual light. The large families have been broken up so that the father, and not the ignorant grandfather, is responsible for the training of his own children. Genuine family life has begun all about us. The homes of the missionaries have been a most efficient agency in securing this result, for they are taken as models of what a Christian home should be. This is true of Gregorians as well as Protestants, while it cannot find a place among Mohammedans, for their social system is that of Arabia of thirteen centuries ago. It is an established part of their religion.

3. *Educational.* Fifty years ago there was not a college in the whole Turkish empire. Today there are eight flourishing colleges, crowded with students. There was not even a high school of any sort, but now high schools are found in every part of the country. Common schools had been started, but without suitable text-books. In this region probably not one in a hundred of the people knew how to read. There was no desire for education. For women it was not only not thought of, it was unthinkable. The missionary ladies gave special attention to creating a sentiment in favor of giving education, not only to girls, but to adult women, so that they might be able to read the Bible and to train their children with a degree of intelligence. The first women who began to read were ridiculed, and many were ashamed to be known as readers, but now women who cannot read are ashamed to confess it. A seminary for girls was early opened in Constantinople. I doubt if there was another school for girls in the whole empire, but the seminary at Aintab may have been established about that time. The desire for the education of girls is now almost universal, and great sacrifices are made to secure it. There was a theological seminary on Mt. Lebanon and another in Constantinople, and the year before my arrival a class of half a dozen young men was opened in Tokat, but it was closed by the burning of the building in which it was held. The members of these schools were in many cases the organizers and teachers of the common schools, as well as preachers. All these agencies introduced by missionaries have had a powerful influence among all classes of the community in promoting education. Even the Turks have felt it, and that to the extent of opening schools for girls.

4. *Spiritual.* The fundamental aim of the missionary work is, of course, the building up of the Kingdom of God, and that is a spiritual kingdom. Progress in this direction has not been what we had hoped, still there are results for which we are truly grateful. The ancient churches had lost their vitality, although one of the marvels of history is the existence of even the

name of Christianity, considering all that the church has experienced in this land ever since its birth. The Bible has found its way into almost every home that bears the Christian name; gospel truth is widely disseminated; superstition has been largely removed; persecution has ceased; nearly 150 evangelical churches have been organized, leaving out the Presbyterian mission in Syria, with a present membership of some 17,000, to say nothing of the many thousands who have died in the faith. All this is occasion for profound gratitude. I am oppressed, however, with the conviction that if we who are missionaries had been more deeply spiritual ourselves, and had laid stronger emphasis upon the really spiritual side of our work, the spiritual fruit would have been greater. Civilization without Christianity is of little worth. What shall it profit a man or a nation if it gain every worldly good and does not attain to eternal life?

Politically there has been no improvement. The "Code Napoleon" has supplanted the simple Oriental system which had come down through the ages. Formerly there was little official machinery, with little opportunity for bribery, and business was quickly dispatched. During the reign of Sultan Medjid and Sultan Aziz the central government was largely administered by two enlightened pashas, Ali and Fuad, and their aim was to introduce European methods, for which the country was not very well prepared. The present régime began in 1876. A constitution was promulgated and a parliament summoned, but these were soon set aside, and the whole policy since has been reactionary.[1] It is not expedient and it is not necessary to dwell upon this point. This is the land of the Bible, the land where it was written, and where were displayed the marvels of divine power and wisdom recorded in it. We who are laboring here cannot for a moment believe that God has forsaken this country, or that he will withhold from it those gracious influences with which he is blessing other lands. The leaven which has been introduced, and which is at work, will not lose its power. Seed has been sown broadcast which waits for the showers that are sure to come in answer to believing prayer. I believe that the coming half century will witness far greater transformations than the past. The past has been a time of seed sowing and preparation. The harvest time must come soon.

[1] Within a few weeks after this was written the Sultan issued an *irade*, restoring the constitution of 1876 and summoning a parliament to meet November 1 next.—EDITOR.

WEEK-END EVANGELISM IN RHODESIA

IT is but little more than a year ago that a special gift of seventy-five dollars was made by two Connecticut ladies that the opportunity pointed out by the *Herald* for native evangelism in the Sabi Valley might be improved. Already the fruit forthcoming from it is abundant and cheering. What Mr. Wilder calls "week-end tours" have been made by Tom Mapangisana, Tom Zonzo, Bera, and other native helpers among the kraals of various chiefs. Most of the men engaged in this work are students in the mission day school five days of the week. Leaving the school early on Friday, they go out to places where the people are living in primitive, pagan conditions, and over the week-end till time for returning to school on Monday busy themselves in proclaiming the message of Christ and winning disciples to him. This necessitates that each tour should be short, though in one of them services were held in ten different kraals, and the seven of which special report has been made involved traveling on foot some five hundred miles. The results of these tours have been large and

cumulative. The first three were disappointing. Hardly any of the people could be prevailed upon to leave the gods of their fathers for the God of the Christians. But with the fourth tour, on which the kraal of Chief Masinde was visited a second time, the first fruits appeared in the persons of four young men and one woman who responded to the evangelist's appeal. The fifth tour in quite another region witnessed a still more ready and open response. "One whole kraal openly professed to accept Christ as their God. Twenty-two in all stood up before their friends and stated that they would have nothing more to do with the shades of their ancestors, and would worship the God of heaven and earth."

It is of the sixth tour that Mr. Wilder writes: "Here began a remarkable manifestation of interest. The evangelists traveled hard from kraal to kraal, delaying long enough to collect the people, preach to them, and to ask them to make a decision for the Lord. Everywhere the people were friendly, even the chiefs openly sending around to their people, saying to them that they were glad to have them become Christians if they wished to do so. Weary with strenuous traveling, and worn with unusual excitement, the carriers of the simple gospel message returned to relate that seventy-nine persons had in these two days risen before their friends and declared that they would be the followers of Jesus Christ."

The seventh tour was a revisit to the scenes of the sixth. The seventy-nine were found to be apparently much in earnest, and understanding fairly well what it means to be Christians, though rather reluctant to give up their beer drinking, a step upon which the evangelists strongly insisted. "The people all along the way were very friendly, supplying all the food required and coming out to the services." Fifteen more were added to the number of converts, among whom was the chief soon to be placed in charge of the tribe, who arose and said, "as for himself he was going to let it be known that he had chosen the God of the missionaries for his God."

One hundred and twenty-four in all were won from lowest heathenism to the Christian faith in these seven tours, the total cost being about twenty dollars. Of course the question could not but arise, "How long will they hold out?" The missionaries at the station were the first to raise this question, knowing well the superstition of these people, and fearing that they would soon turn back and lapse; but Mr. Wilder confesses that his faith was rebuked when after a trying season of drought and scarcity none could be found who had gone back from the step they had taken and fifty more rolled up the list of professing Christians. At each subsequent visit they were found still apparently steadfast, and others were added to their number. The summary for the full year of evangelistic work done wholly by native preachers and other workers, without so much as the presence of a white missionary with them, is 254 souls won from out the crudest type of paganism to at least the first stages of Christian enlightenment and uplifting. "Of this number several are at school at Chikore, and others are expecting to come to school; but probably the most of them are grown persons, and many of them with families.

"What shall be done about this work in the Sabi Valley must be a pressing question. The most important step toward meeting the situation is to have a second missionary and family located at Chikore. Special effort ought to be made to induce many of the young men and young women to come up to Chikore and Silinda to school."

FORTH TO THEIR FIELDS

WE have to chronicle this month the return of several missionaries to their fields of labor after furlough in the United States; also the departure of eight missionaries going out for the first time, beside five young men not under appointment, who go as teachers for temporary service.

Among those returning are Dr. and Mrs. D. M. B. Thom, who sailed from Montreal, July 18. Dr. Thom goes back to Mardin, Eastern Turkey, after thirty-four years of service, to resume his work as a missionary physician. Mrs. C. L. Brown sailed from Montreal, July 24, her husband, Rev. G. G. Brown, having preceded her by a few months that he might enter upon his duties as president of Jaffna College, to which office he has recently been elected. On August 1, by the North German Lloyd steamer for Naples, Rev. Dr. T. D. Christie, president of the Tarsus Institute, sailed from New York on his return to Tarsus, after an absence of a few months in America. On August 4, from Seattle, Mrs. William S. Ament, returning to the North China Mission, where her husband has remained while she was in this country, and Miss Annie H. Bradshaw, returning to Japan, sailed together.

The steamship *Minneapolis*, which sailed from New York, August 1, bore away a large company of our missionaries, including Rev. and Mrs. R. S. Stapleton, returning to Erzroom, in Eastern Turkey, Miss Mary I. Ward, returning to Marsovan, in Western Turkey, Miss Elizabeth C. Clarke to Sofia, European Turkey, and four of the eight new missionaries. Rev. and Mrs. Harrison A. Maynard are destined to Eastern Turkey, in the expectation that they will be located at Bitlis. Mr. Maynard was born in Muscotah, Kan., and was graduated from Washburn College in 1904 and from Union Theological Seminary at New York the present year. Mrs. Maynard, whose maiden name was Mary Elizabeth White, was born in Charlottesville, Ind., and has resided in Kansas City and Topeka; she also is a graduate of Washburn College. They were married May 25 and were both Student Volunteers. Rev. C. M. Sheldon, of Topeka, of whose church they are members, expresses the judgment of many who have known them well, that they are admirably fitted for the missionary work to which they go. Bitlis has long been pleading for just such re-enforcement as it is now to receive.

Miss Eunice M. Atkins was born in Elk River, Minn., and was graduated from Hamline University in 1902; since then she has been engaged in teaching, for a time at the head of the Elk River High School. For many years she has had in mind missionary work, but the way has not opened until of late, and she gladly accepts the call that comes from Eastern Turkey, in the expectation that she will be located at Erzroom. Miss Emily F. Richter, who, like Miss Atkins, goes out through the Woman's Board of the Interior, was born in Bremen, Germany, coming to the United States in early childhood; she passed through the public schools of Chicago, and was for some years engaged in business offices, holding a responsible position. She was much interested in Sunday school and similar work, and later, desiring more definite Christian service, she entered the Christian Institute of the Chicago Theological Seminary, from which she was graduated in 1908. Her great ambition has now been fulfilled in her assignment to missionary service in Central Turkey, in the expectation that she will go to Hadjin, which greatly needs the help she can give.

Japan is to receive permanent addition to its force through the appointment of Mr. and Mrs. Dana I. Grover.

C. TELFORD ERICKSON
CARRIE EARL ERICKSON
DANA I. GROYER
HARRISON A. MAYNARD
CHARLOTTE E. GROYER
MARY WHITE MAYNARD
EUNICE MARY ATKINS
EMILY F. RICHTER

Mr. Grover has already seen service in Japan as teacher of English in Doshisha at Kyoto. He was born in South Milwaukee, Wis. After passing through the high school he entered the University of Wisconsin, from which he was graduated in 1902. He then became secretary of the Young Men's Christian Association at Indiana University, and spent two years in this work. In 1904 he engaged for temporary service as teacher of English in the Doshisha, and after completing his three years' term of service the Japan Mission very unitedly urged his appointment as missionary. Desiring a year of study, he came to America and has spent the past year in connection with the Theological Seminary at Chicago. He goes out unordained to continue his work in connection with the Doshisha at Kyoto. He was married to Miss Charlotte E. White, of Madison, Wis., who was born in Beatrice, Neb., and was graduated from the University of Wisconsin in 1907. Both Mr. and Mrs. Grover were Student Volunteers.

MR. AND MRS. HARRY C. YORK

On August 1 there sailed from Boston Rev. Charles T. Erickson and wife, destined for the European Turkey Mission. Mr. Erickson was born in Galesburg, Ill., and was graduated from the De Pauw University in 1891. He studied theology in Boston University and afterward took a postgraduate course at Yale Seminary, receiving the degree of M.A. in 1903. His first years of service were in connection with the Methodist Episcopal Church, with a brief employment as missionary in Rangoon, Burma. Subsequently he was pastor of the Wethersfield Avenue Congregational Church, Hartford, Conn., and later on of the West Seattle Congregational Church, Washington. He was married to Miss Carrie L. Earl, of Akron, N. Y., in September, 1895. Mr. and Mrs. Erickson go first to Salonica, and thence to Monastir. The present disturbed, though hopeful condition of affairs in Macedonia will call for careful consideration as to their future location. If, as now appears reasonably certain, the granting of a constitutional government by the Sultan, with further guarantees of personal and religious liberty, proves all that is anticipated, there will be no occasion to doubt that these missionaries in European Turkey will be able to move forward with success. The time seems auspicious for enlargement and for pressing into an open field.

Mr. and Mrs. Harry C. York sailed, July 18, from New York to London *en route* to Ceylon, where Mr. York enters upon a five-year term of service as a teacher in Jaffna College. For this position he is judged to have special qualifications, having had an unusually long student life at Yale University, from which he was graduated with the degree of B.A. in 1905, received the degree of M.A. in 1906, and the PH.D. degree in 1908. The doctor's degree was secured as a graduate student in the Yale Divinity School, with courses in Semitic languages and Biblical literature under Professor Kent. Mrs. York's home was in New Haven, where as Miss Olive M. Rogers she had experience as an active helper in the work of the First Methodist Church of that city.

We also report the departure of four young men to enter upon three-year terms as teachers in institutions allied with the Board. Mr. Arthur E. Harper, of Newark, N. J., goes as

teacher in Euphrates College, Harpoot, Turkey, and Mr. Leo C. Lake, of Wichita, Kan., as teacher in Anatolia College, Marsovan, Turkey. Both these young men are graduates from the last class of Colorado College, and are to be supported by the institutions they serve.

Mr. Fred F. Hall, a graduate of the normal school at Castine, Me., the present year, goes to Natal to supervise normal instruction, which the Natal government is willing to support in connection with the Amanzimtote Seminary. This scheme is an altogether new one on the part of the Natal government, and gives promise of good results in educational lines connected with the work of our Zulu Mission. Mr. George McDonald, of Almont, Ontario, goes to Bardezag, Western Turkey, as tutor in the high school there.

THE REV. DANJO EBINA, OF TOKYO

By J. H. DeFOREST, D.D., of the Japan Mission

IN Mr. Ebina a few of our American people are to see and hear one of the greatest leaders of the Christian movement in Japan. Over thirty years ago he, with a score or more of young men, saw in the gospel of Christ something that promised untold blessings to Japan. He studied with intense enthusiasm at the Doshisha, and became a prominent evangelist in Joshu, where Dr. Neesima had introduced him. Not satisfied with the theology of those days, nor willing to work in financial dependence upon a foreign church, he went to Tokyo and began his independent work there some twenty years ago.

It would be hard now to understand the power of the forces that told against him, the reaction against Christianity, the wide doubts consequent upon the incoming of new knowledge, together with the bitter discouragements of extreme poverty. Yet he held together his little band of Christians, determined to teach them all the truth his open mind could discover.

He conquered the German language that he might for himself go to the sources of modern thought. He put himself in touch with the scholars of the capital to find out where their truths and his could meet. He went deep into the literature and history of his own land, that he might build on the wide preparatory work he fully believes God has done there.

Gradually there grew up in the heart of the capital his church, composed mainly of students and teachers, with some successful business men. No missionary ever appeared in his pulpit, seldom was one seen in his audience, for he did not need them and they were too busy to go. His people love him with a devotion that the people of the East give only to a beloved "teacher." They built and rebuilt and enlarged his church building until now it holds the largest regular audience in the empire, about six hundred.

He is the editor of a monthly magazine that carries his views to every great institution of learning as well as among thoughtful people elsewhere, and he is the author of a number of books, some of which have gone through edition after edition.

He is one of the chief workers in the wide evangelistic movements of recent years. Two years ago he was invited to Sendai, where he, with Rev. Mr. Hori, held two series of meetings, at each of which just forty-seven were added to the church there. And during those days he spoke in every higher school in the city, thus delivering thirteen addresses, the non-Christian principals gladly arranging the hour to suit his convenience.

His personality is a winning power, inspiring confidence from the beginning. He is rich in sympathy and sees deep into the hearts of those who come to him. Of all things he believes in the Father of our Lord Jesus Christ, the Father of all men. He cares nothing for orthodoxy or heresy as such, believing that the truth can be solidly held only when it is wrought out in personal experience and is the voluntary conviction of the individual. The liberty of the sons of God is a necessary part of the gladdest tidings of the love of God.

How his people love him! Years ago they raised the money to send him on a tour of research around the world, but he gently refused to go, saying, "They would ask me everywhere about the size of my church, and it would not be comfortable to tell them of its dimensions."

At last, however, he has come.

Rev. J. Aburatani gives the following valuable estimate of Mr. Ebina's character: —

"Mr. Ebina is not a man of executive talent, but he is a thinker, deep and original, a born preacher of the gospel. Every Japanese scholar knows Mr. Ebina as the representative of progressive Christianity, a powerful leader of Japanese Christianity.

"As an organizer there is Rev. H. Kozaki. As a pastor I may point to Mr. T. Miyagawa. As a Christian educator people look to Bishop Honda, of the Methodist Church. As a Christian writer we have Rev. Mr. Uemura. But as the most influential preacher in the Japanese Christian world all agree in saying it is Mr. Ebina.

"He is the incarnation of the Samurai spirit refined by the Christian spirit. He is not a good priest, but he is a strong prophet.

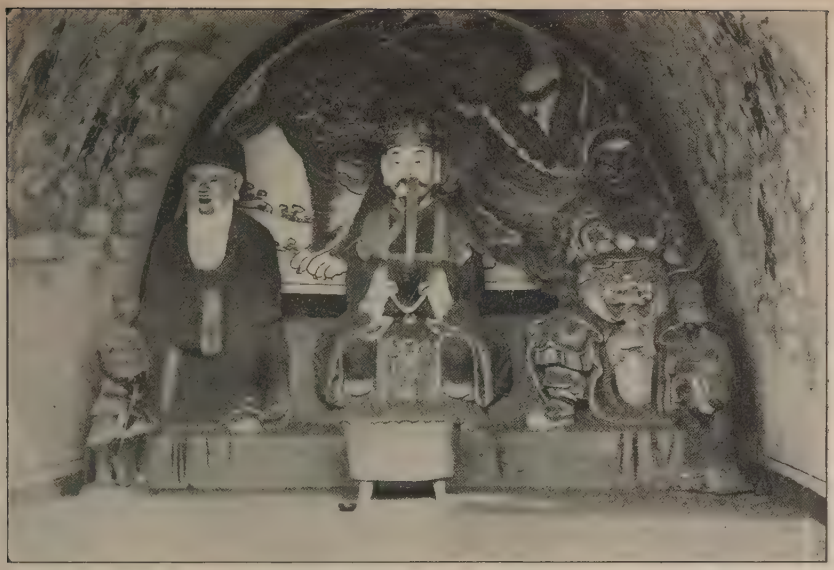
"He understands the national spirit, as the Hebrew prophets embodied the spirit of their people. While many ministers and missionaries despise Shintoism and Confucianism and Buddhism, he opens his sympathetic heart to the old religious and ethical thought that molded the national life.

"With his keen, critical mind he always eagerly sought to know current Occidental thought, never shutting his eyes to even the most progressive ideas.

"He is enviously endowed with deep spiritual insight. He sees the divine image in all men, even in outcasts and babies. His God is not a theological creation, but the divine, loving Heavenly Father in his own experience. His Christ is not an imaginative being, but a real, living one. He sees the spirit of God in Christian consciousness."

PROFESSOR DE GROOT ON CHINESE RELIGIONS

THE new Lamson Lectureship at Hartford Theological Seminary, on "The Religions of the World," was filled this year by Prof. J. J. M. de Groot, of the Royal University, Leyden, Holland. His subject was the "Religions of China," on which, as the result of years of study and travel in the Far East, he is a foremost living authority. Dr. de Groot began with an account of Animism, the religion indigenous to China, whence it has spread to other countries. This belief in two sets of spirits, a good and a bad, he describes as wholesome in its effect on Chinese character, promoting qualities important among a people who have not learned to cultivate goodness for its own sake. As a direct growth from this dualistic belief came Taoism, a system of demonology whose aim is to check the evil spirits and give the good spirits advantage over them. This is still a very low type of religion, tending to increase rather than lessen unhappiness among the Chinese people.



"GODS MANY" IN CHINA

That such a faith has place in Chinese civilization compels the conclusion that it is not so high a civilization as it is sometimes considered.

Ancestor worship was a further development of the primitive Animism. It grew out of the notion that the good spirits make their abode in human persons, the living as well as the dead. Primarily it was worship of the living, and naturally passed over to the dead because family ties were held to survive death. While ancestor worship has ethical value in strengthening family ties and fostering a spirit of helpfulness in the emergencies of life, Dr. de Groot regards it as utterly irreconcilable with pure Christianity.

Confucianism, the orthodox belief which builds on Taoism, he characterizes as intolerant of other religions, "fundamentally selfish, seeking to promote material happiness, to insure good and regular worship of Tao, and with no higher aim whatsoever, so that it must be regarded as a religion of a low order." Taoism, while teaching benevolence, righteousness, humility, exalts inactivity, and so fosters asceticism. This feature of it paved the way for the introduction of Buddhism to China, and secured for it more toleration than was given by Confucianism to other religions. Most of the sects or religious societies in China, of which there are many, are a composite of Confucianism and Taoism, with a trend toward Buddhism. In considering the bearing of this subject upon Christian missions in China, Dr. de Groot sums up as follows: —

"The sects, with their wistful dreams of a better and higher life, with their stanch endurance of persecution and their advocacy of mercy, may be regarded as the precursors of Christianity, to which they are much nearer than is Islam. If Christian missionaries with whom the sects have so much in common would make them a field of study and labor, they would be rewarded with multitudes of converts. Mohammedanism is gaining ground in China, and where the crescent goes man is lost to the cross. Let us hope that the Maitreya, the Messiah, to whom those distressed, persecuted seekers after God have daily prayed for ages, may verily and quickly come, and prove to be not Mohammed, but our own Lord and Saviour!"

MISSION LIFE-SKETCHES

NOTHING better tells the story of what Christian missions amount to than the record of lives not only ministered to, but which in turn became abundant in ministries of various kinds. The following sketches are from widely different fields, but the good fruits of the selfsame spirit of Christ are manifest alike in them all.

AN EVANGELIST PHYSICIAN

DR. J. E. WALKER, of Shao-wu, China, reports recently the death of Dr. Chen Ming Wang, who was a Chinese physician residing in the village of Yang-chin K'eng. His first step toward the great change which afterwards came in his life was his learning to use vaccination for the prevention of smallpox. This awakened his desire to know more about Western remedies, for which he found opportunity when Dr. Whitney went to Shao-wu to reside. In time he became so frequent a visitor of Dr. Whitney as to weary him by his continual coming. He was deeply impressed by the foreign doctor's kindness and readiness to impart information. Among the Chinese knowledge is private property, and they expect pay for it just as much as for land or for labor; and Dr. Chen greatly admired the Western physician's generosity.

One day, after considerable conversation about the healing of diseases, Dr. Whitney exclaimed, with much earnestness: "All this concerns only the healing of the body. It is the soul that is important!" Dr. Chen hardly knew what to make of this remark. He was quite a religious man, but his religion referred only to supernatural help in this life, and in his case especially to such help in the healing of diseases, their diagnosis and treatment. But this remark set him to thinking, "What is the soul, and why is it more important than the body?"

The story of his religious experience Dr. Walker gives as follows: —

"He had decided to be a Christian; but he thought he must wait till Sunday, when Christ would come down to be invisibly present with his worshipers. So on Sunday morning he put on his best clothes, ate his breakfast, and went into his bedroom to pray. But his mouth seemed sealed. He struggled and struggled till the perspiration rolled down his face, but not a word could he utter. He felt a good deal depressed, and got up and went out and sat around a while. But he had been very slow and careful in making up his mind, had felt sure of each step, and now he was not going to give up in a hurry. So he returned to his bedroom and knelt again in prayer, and this time the Spirit came down upon him. His mouth came open and he poured out his soul in prayer to his Redeemer. From that time on it seemed just as natural for him to talk about the gospel and the value of the soul as it is for most mortals to talk about food and dress and money. He freely sacrificed time and strength and means, and was the instrument of bringing in over fifty converts."

When asked, "What evidence have you that the Holy Spirit has renewed your heart?" Dr. Chen said: "I have one big evidence. Before I became a Christian I had little to say to anybody. If a man came to see me on business I would transact it, escort him to the door, bid him good day, and that would be all. But now I want to talk with even the beggars about the importance of their souls; and if I can find a willing listener I will talk to him half the night."

A VETERAN PASTOR

THE following life-sketch is from the pen of Rev. S. v. R. Trowbridge, of Aintab, Turkey: —

"On the Lord's Day, May 17, a funeral took place which touched well-nigh the whole Christian section of Aintab. The venerable pastor, Krikor Karayan, of the Second Protestant Church, after having served in the ministry for fifty-three years, received the call of God, and passed away from us with peace and with inspiring faith. When he began to preach the gospel in this city he was derided and stoned, but his godly and benevolent life at last won the love and respect of every one, as was evident from the immense throng that gathered for the service in the church and afterward at the grave. Fifteen years ago Pastor Krikor retired from active ministry, but the congregation would not let him go from their midst, and faithfully supported him in his old age. In these last years he has been especially the friend of the poor, praying constantly with them and for them, and helping them to secure work. He has the distinction, which may be spoken of as historic, of having been the first ordained evangelical preacher in Central Turkey. His first charge was in the Aintab First Church. Owing to the rapid and steady growth of that congregation it became necessary to organize a second church, and Pastor Krikor accomplished this in such a way that the two churches have been bound to one another ever since in fellowship and common service This church now numbers 2,500.

"At Pastor Krikor's funeral service Professor Levonian spoke in behalf of the congregation; Rev. Mr. Bulbulian and Dr. John Merrill took part, and Der Garabed, the senior priest of the Gregorian Church, gave a few noble comments upon 'The Will of God.' The profound but self-controlled grief of the great congregation was the truest proof that Pastor Krikor had lived the life of 'a man of God.'

"His biography has been concisely and eloquently written by his son, who is now one of the editors of the *Avedaper* in Constantinople. This beautiful little book, called 'A Sincere Life,' published at the Bible House, is finding its way into thousands of city and village homes where the love of Christ has taught men and women to read and to think on what they read. So another worker has gone to 'the city which hath the foundations, whose builder and maker is God.'"

A FATHER OF THE FATHERLESS

THE missionaries at Sivas, Turkey, were greatly shocked by the death of Badvelli Louisigian, who had been of great service as evangelist and pastor and as house-father of the orphanage there. He was accompanying Miss Zenger, a Swiss missionary, on a tour in the outlying country districts when, after overexertion occasioned by an accident to one of the horses, he fell dead on the road. The cardinal facts of his life are given by Miss Mary E. H. Perry. He was a native of Kahngal, a large town where no Protestant work has as yet been undertaken. As a child he was eager for education, at which he made a start by leaving home and studying in Protestant schools. This introduced him to knowledge of the Bible and an active Christian life. His further studies were pursued in the normal school at Sivas and the theological seminary at Marsovan. He served as a minister in different places. The church of which he had charge at the time of the Armenian massacres was completely annihilated. Then he was made house-father of the Orphanage

for Boys, which he so acceptably filled that he was called back to it a second time after an interval of some years of further pastoral work. Full ordination as a minister was given him last October by the Evangelical Cappadocian Union. Miss Perry characterizes him as one whose heart was "full of the joy of spiritual companionship with his Master."

A WORKMAN APPROVED

THE name of Bilbao, like that of Toledo, became a kind of synonym for steel of choicest quality and temper for the making of rapiers and swords. A recent event in Logroño, of the Spanish Mission, reveals the like quality and temper resulting from the

DON MAURICIO LUSA

work of Christian character making at Bilbao.

It was the ordination of Don Mauricio Lusa to the full office of the Christian ministry. This son of an old Castilian family came under the teaching and influence of Pastor Marques at Bilbao in his early youth. He attended the mission school, living part of the time in the pastor's family. This was followed by three years of study in the Presbyterian Training School at St. Mary's, near Cadiz. Then came his term of service in the Spanish army for about a year and a half. When this was completed he returned home, and at once connected himself with the mission for such work as it might open to him. His first service as a missionary worker was as an evangelist teacher in an outstation named Pradejon. Then he was stationed at Logroño, where he continued in the work of an evangelist teacher for eleven years. Soon after going there he married a "maid of Zaragoza," who like himself had received a mission education and was a Christian teacher. Through these years he made good proof of his ministry, developing in fineness of character and efficiency of work, and approving himself as a workman needing not to be ashamed. It became clear that his usefulness would be extended and intensified by giving him ordination, and so qualifying him for full exercise of the Christian ministry.

This ordination service brought together at Logroño representatives of seven other mission stations, beside individual delegates from Madrid. The audience in attendance was larger than the chapel would hold. Rev. William H. Gulick, who was present and gave the right hand of fellowship to Señor Lusa, gives this description of the service: —

"The compact mass listened to all with close attention, and at the moment of the laying on of hands and the extending of the right hand of Christian fellowship a wave of emotion passed over the assembly that brought tears to many eyes, and sobs were heard. It was an occasion that will not be forgotten by most of those

present. The charge to the people by the pastor of Zaragoza was a gem of sacred oratory, elevated, refined, and most winsome in its literary form, and simple, direct, and apt in its admonitions and appeals to the church and congregation respecting their privileges and duties under the lead of and by the side of the pastor. We who in our day and in other countries have listened to many such 'charges' felt that this one would have been fully in place in any Christian church in the world. Over and over again we said to ourselves, 'Say what we may, despond as we may of the future of the gospel in Spain, it cannot be denied that this scene represents a center of light that is sending out its rays on all sides over this community.'"

THE PERIL OF MISSIONARY KNOWLEDGE

By Associate Secretary HARRY WADE HICKS
Of the Department for Young People and Education

THERE is a real peril in missionary knowledge. One marvels at the prodigious amount of knowledge about missionaries, peoples, countries, situation, and movements now being given the Christian public. The thoughtful person also wonders why the powerful motives aroused by what is heard and read result in so little progress. There seems to be a point of breakdown at which many a missionary motive falls into collapse.

No history of our day is more fit to fire the heart and mind and will of Christians to high thinking and high deeds than missionary history. Sacrifice of parents, soul struggle of applicants for service, shock and surprise of conditions on entering fields with strange social customs, the battle with the language, conflict with climate, disease, isolation, loneliness, misunderstanding, inadequate financial support, and other constant features of missionary life, slow winning of confidence of the people, gradual victory of high moral character over the low, awakening ambition of the people for education, persecution of those who show love for the missionary and his Christ, rising churches, self-sacrifice of the native Christians in giving, transformation of homes and communities, leavening of social, political, and religious customs, the uplift of nations through Christian ideals — these all contain motives to higher thinking and living among us here at home in the churches.

Nor can it be denied that young and old are accessible to the message of these things. Magazines flood the country. Free literature by the ton is distributed by every leading board. Missionary meetings, study classes, conventions are held; addresses, pictures, letters are forthcoming; campaigns are organized and executed with a vigor and sweep never before experienced. Money is spent liberally in carrying out these educational movements. It would seem that knowledge sufficient to surcharge the church with power in her missionary endeavor was now possessed by the people of the churches. And yet the facts prove that there is failure to make progress as the needs seem to require. Why this failure?

The chasm between knowing and doing is too wide for the average Christian to bridge. We know enough, but we do not *will* enough. The purpose to do something aroused by the story read or heard is not put into action, and it dies a natural death. Repeated murders of good impulses have brought on carelessness and smug indifference. Is this not the history of many a person's missionary interest?

President King in his "Rational Living" says much that is pertinent to the

present missionary situation. "Not only the *reality* of our present thinking, but our *growth*, intellectual and moral, demands expressive activity." "That which is not expressed dies. If there is, therefore, within one any desire, thought, feeling, or purpose that he would kill, he must simply deny it all expression; it will die. On the other hand, if there is anything he wishes to have live he must express it. If we would have our purposes mean anything, we must put them into act."

The principle of growth applies to a church and a denomination as well as to an individual. Missionary knowledge is not yet widely disseminated. But there are thousands who need little if any more knowledge to point to fuller action. The American Board needs seventeen ordained men for appointment at once. This means seventeen wives also. It also means that the parents of thirty-four homes are willing that these thirty-four should go. It cannot be said that the 6,000 Congregational churches do not contain seventeen young pastors who *know* enough about foreign missions to recognize the supreme need for them. It *can* be said that between knowing and volunteering there is a chasm.

The three Woman's Boards have authorized the appointment of thirty-seven young women as missionaries. There surely are as many qualified women in our churches. Probably any one of the New England states alone could furnish the whole number and leave behind no unoccupied place in church, school, or office. Thousands of young women have studied the needs and approved them. Hundreds have felt a strong impulse to help. But still the Boards cannot get candidates fast enough. There is a great chasm between knowing and doing.

This is the peril of missionary knowledge. It explains selfishness where it exists. It explains the proscribed influence of many churches. It is the cause of many a disappointed worker in pulpit and pew, because once the light of knowledge was not followed. By it we know why so many mission study classes have failed to lead to gift of life and right habits of stewardship. Deficiencies of funds and broken-down missionaries are a product of this chasm between knowing and doing. And the Kingdom is everywhere limited by reason of it.

Violence to the Kingdom is being done today in every station of the American Board because our doing is not commensurate with our knowing. We need more preaching on the *will*. "One must do to know." Our young men and women need to know the supreme satisfaction of losing themselves in a great work. If our study, conferences, and conventions give us the vision of need and opportunity, why should not our wills be consecrated? The passion of Christ has moved the world, not because he thought and felt passionately, but because his will and acts were sacrificial. This is what our young people and our churches need. This is how the peril of missionary knowledge is to be removed. And if it be removed even from those who now have adequate knowledge, dedication of money and life surpassing that of any previous decade in the world's history will follow.

HOME DEPARTMENT

CONDUCTED BY SECRETARY PATTON

A LARGE FINANCIAL GAIN

WE report a gain in donations for July of $13,768.72, which nearly wipes out the deficit in this item of receipts for the previous three months. This splendid advance fills us with gratitude and courage, the more so as legacies also show a gain of $10,052.17. The total gain for the month from all sources is $30,685.50. The sudden changing in the course of our receipts is undoubtedly the result of the special appeals we have published in the *Herald* and the denominational press and sent out in personal letters. If any have thought we were not justified in stating in these appeals that there was a chance of saving the Board from a deficit in a panic year, we are confident the response actually secured will convince them that there is abundant ground for hope. The situation is more encouraging than the figures in the table below would seem to indicate, because we are assured of legacy payments in August which will more than make up for the falling off in this item. Under the beneficent working of the Twentieth Century Fund our legacy receipts should be somewhat in excess of last year.

A great victory, then, is possible. But it all depends upon the August donations. A few days of the month will remain when our readers receive their *Heralds*, and we hope all who possibly can will send us a gift either through their churches or direct to our treasury. The last few days of the month will determine the fateful result. May God give liberal hearts to those who have the ability to give! We need a $30,000 gain in August.

THE FINANCIAL STATEMENT

RECEIVED IN JULY

	From Churches and Individuals	From the Woman's Boards	From S. S. and Y. P. S. C. E.	For Special Objects	From Legacies	Interest	Totals
1907	$21,901.28	$19,554.28	$965.47	$2,061.96	$1,993.57	$3,070.12	$49,546.68
1908	35,670.00	26,357.54	705.76	2,795.52	12,045.74	2,657.62	80,232.18
Gain	$13,768.72	$6,803.26		$733.56	$10,052.17		$30,685.50
Loss			$259.71			$412.50	

FOR ELEVEN MONTHS TO JULY 31

1907	$253,430.43	$196,548.60	$11,904.02	$42,875.47	$84,061.54	$20,100.17	$608,920.23
1908	251,223.71	195,749.53	11,207.19	41,652.40	65,043.81	19,462.10	584,338.74
Gain							
Loss	$2,206.72	$799.07	$696.83	$1,223.07	$19,017.73	$638.07	$24,581.49

OVER AGAINST THE TREASURY

It has been an unspeakable joy the past month to watch the flow of gifts into the treasury of the Board. It is not solely that the gifts have exceeded those of last year and have indicated a turning of the tide in our finances, but fully as much because of the beautiful letters accompanying the gifts and the abundant evidence of costly self-sacrifice on the part of the givers. It is impossible to mention these in detail, nor would it be appropriate, but we may say that not even in the closing of the million dollar campaign of two years ago did the letters coming to our desk reveal more affection for the Board and more willingness to surrender comforts and in some cases necessities of life in order that the work abroad may not suffer. Never have we been more impressed by the sacred nature of the funds intrusted to our care. These gifts have come to us fragrant with the perfume of love and devotion to Christ. To spend this money is like spending the money from the purse of Christ. The giving has been well divided between rich and poor, the gifts ranging from a few cents to several thousand dollars. Gifts from aged friends have been a feature, so much so that we are inclined to think interest in foreign missions must make for longevity. One writes, "Nearly sixty years ago that Lincoln-like preacher and most efficient District Secretary, Rev. William Warren, first aroused my interest in foreign missionary work." Here is a letter from a friend who is ninety-two years old. She says she has many calls for help, but this cause lies very near her heart. Another writes: "Am traveling through the last decade of 100 years. This may be my last chance to cast into the treasury of our Father." One sixty-eight years old says she is earning only one dollar per week, "and never but two days in my life have I received a dollar for a day's work." She sends one dollar, and we consider it one of the greatest gifts of the year. There is also the ministerial friend of seventy-five years who gives up a much needed and well-earned vacation, so as to give "a little more to the Board." The Board certainly is rich in consecrated lives and in prayer. Who can be other than optimistic under such circumstances!

BRYAN AND TAFT ON FOREIGN MISSIONS

While recent presidents of the United States for the most part have been favorable to foreign missions, we are certain in the next man elected to this high office to have one who is not only enthusiastic in his support of the Christian propaganda, but whose favorable judgment is based upon first-hand knowledge of missionary methods and results. It is remarkable that both Mr. Bryan and Mr. Taft have recently given public utterance to their appreciation of what the foreign boards of the American churches are doing round the world. Mr. Bryan's verdict was given in articles published by a newspaper syndicate, and widely copied and commented upon in the press generally. This was in connection with his recent tour of the world. Mr. Taft's opinion was expressed soon after his return from his last trip to the Orient in the address before the Laymen's Missionary Movement in New York City last April.

In view of this joint indorsement from such high sources it may be worth while to point out certain likenesses and contrasts in the expressions of the two men. A careful reading of the two utterances reveals several points of contact. Both writers, for instance, recognize that many conflicting opinions of missions are brought back by tourists, and that there is a call for apologetic literature on the subject. Mr. Taft frankly states that when he first started for the East he counted himself among the unsympathetic critics. With him the actual observations of missionaries at work resulted in a genuine conversion. Mr.

Bryan, on the other hand, starting in with a predisposition favorable to missions, found his journey a "quickening process." Both of these observers consider the specific charge that missionaries live in too luxurious a manner, and both reject the criticism with great positiveness. So, also, as to the personal character and ability of the missionaries, both gentlemen speak in terms of real appreciation and admiration, while frankly admitting that missionaries have made mistakes at times. There is no difference between the two testimonies as to the wonderful effectiveness of the work and the unlimited opportunity under modern conditions. To us a very interesting likeness is the fact that each candidate for the presidency recognizes the patriotic motive for foreign missionary work. These great leaders of our Republic entertain for our country the ambition that we shall be supreme in altruism among the nations of the earth. They scout the idea that America is to be great in the eyes of the world merely in commerce and the arts. Mr. Taft argues for this ideal on constitutional grounds. His remarks at this point are instructive: "It is said that there is nothing in the Constitution of the United States that authorizes national altruism of that sort. Well, of course there is not; but there is nothing in the Constitution of the United States that forbids it. What there is in the Constitution of the United States is a breathing spirit that we are a nation with all the responsibilities that any nation ever had, and therefore when it becomes the Christian duty of a nation to assist another nation the Constitution authorizes it because it is part of national well-being."

Mr. Bryan's article contains this sentence: "'Let him who would be the chiefest among you be the servant of all.' If this is the measure of national greatness, then our nation is the greatest of all, for its contributions to the world surpass the contributions made by any other nation."

Coming to the contrasts; even a casual reading of the two testimonies reveals that Mr. Taft is impressed mainly by the civilizing effects of missions, while Mr. Bryan's mind is caught by the directly religious value of the work. Mr. Taft characteristically chooses as his theme, "Missions and Civilization," and he sticks closely to his text, while specifically stating that other aspects of the work he must leave other observers to discuss. Mr. Bryan's article would have been as appropriate in *The Congregationalist* or *The Churchman* as in the Boston *Globe*. It is frankly the view of a religious man and preacher. In the consideration of non-Christian religions he sees the vast significance of the fact that Japan is "slipping away from Buddhism." So when he speaks of the work of the missionaries he is interested in the number and quality of their converts. He has many good words to say of the schools, orphanages, and hospitals in foreign lands, but even these philanthropic agencies he connects closely with the evangelistic purpose of the enterprise. He admires them because they "show the fullness and richness of the Christian life." But if Mr. Bryan is the Paul of this inquiry, Mr. Taft well sustains the attitude of the practical James. He says: "Foreign missions accomplish — I did not know it until I went into the Orient — a variety of things. They [the missionaries] have reached the conclusion that in order to make a man a good Christian you have got to make him useful in the community, and teach him something to do, and give him some sense and intelligence. So connected with every successful foreign mission is a school, ordinarily an industrial school. You have also got to teach them that cleanliness is next to godliness, and that one business of his is to keep himself healthful; and so in connection with every good foreign mission they have hospitals and doctors, and the mission makes a nucleus of modern civilization, with schools and teachers, a physician and

a church; and in that way, having educated the native, having taught him how to live, then they are able to be sure that they have made him a consistent Christian."

In another passage he mentions specifically agriculture, the arts, peacekeeping, and self-control as the fruits of missionary endeavor. All of these he emphasizes as essential to the work of any government which aims at human betterment. Mr. Taft sums up his opinion in the inclusive statement, "The work of the missionary is indispensable to the spread of Christian civilization."

Thus from these two distinguished and intelligent students of missions we have views which cover both sides of the foreign missionary enterprise, the religious and the philanthropic. Each one would indorse the view of the other, in fact does do so implicitly, while emphasizing that aspect of the work which has come under his eye and appeals most strongly to his sympathies. Together their testimony is of inestimable value, and should quiet, at least for a time, the prattle of globe-trotters, who, not having visited a single mission station or institution, would have us believe missions are a failure and missionaries either frauds or incompetents.

A GREAT ANNUAL MEETING

That is what Brooklyn promises to be. Every condition points to such a result. There are twenty-six Congregational churches in the city, including the three largest in the denomination. Brooklyn's pulpit is of world fame. The local committee, composed of prominent ministers and laymen, are planning with broad vision and close attention to details. Nothing will be overlooked from their standpoint to make the meeting a notable one.

From the side of the Board we are assured of a program of unusual value and interest. It will be missionary from start to finish. Great men will speak, but no one has been invited for the sake of adornment. Every speaker will be an expert on the theme with which he deals. Some of the leading speakers will be Dr. Mills, of St. Louis, who preaches the sermon; President Thwing, of Cleveland, who has just returned from a world tour; President Bliss, of Beirut; Drs. Lyman, Cadman, and Hillis, of Brooklyn. President Capen will speak Thursday evening at a great laymen's rally, and Mr. Hicks will give impressions from his recent trip. But the leading feature this year, as last, will be the more than twenty missionaries fresh from their fields. These will be grouped by countries. With the missionaries from Japan will be Rev. Danjo Ebina, the pastor of the Kumi-ai church at Kyoto, who is considered the foremost religious leader in the empire. He will be listened to with great interest.

We hope for a record-breaking attendance, but still more we hope and ask for a spiritual blessing at Brooklyn. We desire to have the meeting be great because of the manifest presence of God.

ENLARGE YOUR PRAYERS

"Let a man take care that the circle of his petitions grows wider every week. The pathos and the tragedy in many Christian lives is this: their prayers are no bigger today than they were twenty or thirty years ago. Spiritual hospitality is no richer; there are no more guests in their hearts. Prayers of that kind become very stale, for a man must become weary of the same company from day to day and from year to year. Let him give himself a surprise by introducing an outsider into the holy circle, some neglected vagrant who rarely comes within the petitions of the saints. Let Christians scour the world for needy people, and let them bring them under the influence of mighty intercession."

—Rev. J. H. Jowett, in "The Congregationalist."

FOREIGN DEPARTMENT

THE JAPAN MISSION

THE PROTEST OF THE JAPAN MISSION

By Secretary HARRY WADE HICKS

THE annual meeting of the Japan Mission at Arima, May 28, was a significant and constructive protest. And when such a body protests its votes are worthy of attention. The mission, having suffered a reduction from $12,000 to $9,500 for its "general work" during 1908, and having once remonstrated, received an advance of $1,000. The year being half gone, it was recognized not only that the balance of $1,500 would be required, but that exigencies in the work called for an increase of this fund to $15,000. Its first constructive act was to set forth in unanswerable arguments the reasons for present restoration of its general work fund and future advance.

The second protest was a forceful challenge to current views in America that Japan is entering a period when aid from foreign lands may wisely be allowed to decrease, both money and missionaries. Evidences too numerous to review here were forthcoming from every station, notably those outside the great cities, demonstrating that the need is not less than it has been for twenty years. Strong missionaries are kept in their stations because there is no money for touring, and widespread, touring evangelistic work is the mainspring of missionary activity in the country regions. Evangelists and preachers are altogether too few for actual demands in these country stations.

In one place at least the missionary

could employ his two Japanese colleagues but ten months out of the twelve for lack of funds. It is through these Japanese associates and this touring of the missionaries that new churches are to be organized and prepared for ultimate admission to the Kumi-ai body. Instead of cutting, enlargement is necessary.

New missionaries were called for, thus indicating how short-handed the Japanese Mission still is. As elsewhere, isolated posts should be occupied by two families. There are two stations having only one. There is call, too, for at least seven young women to assist in imperative station work. Old missionaries should have young men in line of succession before they retire. At least two years in residence is essential before any work is undertaken, while five years is required to master the language. Therefore the present and the future together call for new missionaries. A restoration of the force of some years ago would suffice for the present.

The needs of the Doshisha are increasing, not lessening. President Harada electrified the meeting by showing what that institution requires if it is to fulfill its providential mission. With a present force as great as in its best days under Neesima, it should have its endowment largely increased, its equipment enlarged, and nine new American professors and instructors added to its faculty.

The Glory Kindergarten needs money for a new plant throughout. The Woman's Board of the Pacific, supporting the Girls' Department of the Doshisha, has begun a most worthy effort to secure $10,000 for a new building. If possible, this building should be of brick, to be a safe insurance risk and more uniform in character with the main buildings for the men. But this means $8,000 more. The loan fund for church buildings needs enlargement. The Matsuyama Night School, Girls' School, and Factory Girls' Home, all splendid institutions, should have more land and enlarged accommodations. Other stations have commensurate needs.

While in America the public vaguely believe the missionary outlook is short and the need decreasing, the men and women who represent us cry out for increased help and protest against this hurriedly formed opinion. The independent Japanese churches and home missionary societies are shouldering added responsibilities for the stronger churches not yet self-supporting. By wise and extensive efforts the pastors of independent churches are carrying on evangelistic work in the hope of bringing those churches dependent on the home missionary societies to self-support, thereby releasing their financial aid for the benefit of dependent churches now supported by the missions. But for a long time to come Japan will be unable wisely to dispense with foreign aid in kindergarten, intermediate, and higher Christian education for girls, higher Christian education for young men, theological instruction, and the maintenance of evangelistic work among the 40,000,000 people who are still not familiar with Christianity or reasonably accessible to Christian teaching.

The annual meeting was a hopeful occasion. But its members recognize the fleeting character of opportunities such as are presented today. They believe that two decades of vigorously prosecuted work will do much to make the then organized and enlarged Japanese Christian churches more capable of supporting a home missionary campaign as wide as the empire, not omitting the great cities and the needy country provinces. Why should the Christian world withhold this support? May the statesmanship of our mission not be asserted in vain!

A MESSAGE OF GREETING AND APPEAL

The missionary candidates with whom the officers of the Board held a conference in June formed an organization, and in addition to other joint action issued the following address.—EDITOR.

GATHERED together as the fourth Conference Class to meet with the Secretaries of the Board at Boston, we wish to send to our fellows in the churches a joint word of greeting and appeal.

In these days of suggestion and inspiration from those who know the greatness of the work, we have realized afresh the breadth and scope of the work for God's world-wide kingdom. We feel our own limitations and unpreparedness in the face of such challenging opportunities as are presented to the Christian Church today in every land. Will you not follow us with your interest as we go forth to endeavor for our Master? And in your prayers will you not ask that we be upheld in the service we attempt, that in us the spirit of Jesus Christ may dwell, and that we be constantly steadied and strengthened by the Spirit of God for meeting in the best and strongest way the tasks he sets before us all?

And we pray for you. May you receive the vision of world service. May you hear the Master's voice when he says, "The field is the world." The service is exacting. Will you not come with your best gifts? It is a broad service; you can find use for every talent. In our numbers we include many types — the preacher, the teacher, the doctor, the nurse, the singer, the worker with women and with children. There is need for each gift you have, and for your best.

Finally, we rejoice to remember that our service is one with yours. God's purpose is eternal and world-wide. That means America as well as Africa or Asia. We are all of us together the soldiers in one army engaged in a united campaign. May we never feel divided. Your service here will encourage and inspire ours there. Ours there may help you here. We need each other. We are all one in faith and hope and service, as we follow the one, the only Master, Jesus Christ.

OUTLINES OF SERMONS BY MISSION PREACHERS

A DESIRE has been expressed by some of our readers to learn something of the preaching that is done by native converts when they have been trained for the ministry. Outlines of two such sermons are given below. Others may follow in future numbers.

OUTLINE OF A SERMON IN SPANISH BY REV. J. M. IBANEZ, EL PASO, TEXAS

Text. — I am the light of the world. John 8: 11.

Introduction.

What a revelation of God in the Scriptures — history, poetry, prophecies, and in the Gospels the perfection of parables! Our text points us to the analogy between light and Christ.

I. Light shows the reality of things. Without it there are no shapes, distances, colors; even the presence of peril is undiscovered. So without Christ sin, error, and superstition obscure the realities of life and hide from men the peril of their souls.

II. The light beautifies. It is the sunlight which brings out to our eyes the vigor and luxuriance of a landscape. So in the spiritual kingdom the illuming of the Sun of Righteousness is what gives beauty to character.

III. The light gives health. The persons, animals, and plants that live most in the light are healthiest. So living near to Jesus gives spiritual vigor and health.

IV. The light gives life. As this earth without sunlight would be a chaos of death and desolation, so of the spiritual world without Christ as its light.

Conclusion. An appeal to secure knowledge of the truth, beautifying of character, spiritual health and abundance of life by coming to Jesus.

OUTLINE OF NANAJI'S SERMON IN MARATHI, WAI, INDIA

Text. — Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast forth the dead. Isaiah 26: 19.

Introduction.

Despairing Israel in bondage; Isaiah gives cheer.

I. Our own natural despondency. We are creatures of the dust. Sin and temptation dishearten. Even the sinless Son of Man tasted despair on the cross.

II. Our occasion for rejoicing. "Awake and sing, ye that dwell in the dust." Why rejoice? Because God's purpose is great. Strength comes through struggle. All things work together for good. As the dew falls on the grass, so God's mercy is always on the sinner.

Conclusion. He who is in the dust shall rise. Christ rose from the dead. We, dead in our weakness and sin, shall rise to eternal life through him. God made man of clay, but by his Spirit makes him a new man in Christ.

FIELD NOTES

The Annual Meeting at Marsovan

(*Western Turkey Field*)

In the course of his recent visit to the missions of the Board in Spain and Turkey Treasurer Wiggin was in Marsovan at the sixty-sixth annual meeting of the Western Turkey Mission. The following account of this gathering in its *personnel* and proceedings is in his words: —

"About forty missionaries were in attendance, and with the invited guests and the missionary children sixty-four Americans were present at Marsovan. Twelve of the missionaries were sons or daughters of missionaries. Among the guests were Dr. H. C. Haskell, representing the European Turkey Mission, Dr. and Mrs. L. O. Lee, of the Central Turkey field, and Rev. George P. Knapp, from Eastern Turkey. Prof. I. E. Dwyer was also present from Robert College, and Dr. Malbon, the American dentist, who resides in Constantinople. The Western Turkey Mission expressed much satisfaction in having the other three missions represented at their meeting, and urged it as a regular feature, that each mission might benefit by the experience of the others.

"The meeting was especially note-

BY "ARABA" TO MARSOVAN

worthy for its spiritual power and earnestness. It lasted a week, and on several days sessions were held morning, afternoon, and evening. Several afternoon sessions were devoted to prayer and to the discussion of such topics as Sunday school work and the motive and methods of Christian missionary effort. In the business sessions prominence was given to the Educational Board, established two years ago, having for its object the unifying and grading of all our educational work in Turkey. Dr. George White has been elected as president of this board, and Dr. Robert Chambers is the secretary. Considerable time was given to discussion on the distribution and sale of books, and a wider distribution and use of the books produced at Constantinople by the Publication Department was urged. It was voted that a paper should be prepared and sent to the Prudential Committee, emphasizing the magnitude and importance of the field occupied by the board in Turkey, stating the present opportunity and what is needed for more effective and aggressive work. It was held that the work thus far has been preparatory, rather than the completion to any large extent of that for which the work was originally established.

"One of the many pleasant social features of the meeting was our coming together in the dining hall of the college, where the meals were served for all. One day a reception was given at the 'White House,' the house occupied by Dr. White, at which we met the native college instructors and their wives and many of the graduates of the college and of the girls' school. I spent one morning with Dr. Hoover in his clinic and in visiting with him his patients in their homes.

"It was a rare privilege for me to be able to meet so many of our missionaries and to listen on the field to such discussions of present important mission problems."

A LINE ON THE TREASURER

Travel Notes

(*Turkey Fields*)

Some notes which Mr. Wiggin makes as to traveling in Turkey are graphic: —

"Something of the difficulty of traveling in Asia Minor, where there are no railroads, may be realized when it is mentioned that the friends from the Talas station were five days on the road to Marsovan, Mr. Knapp eleven days from Harpoot, and Dr. and Mrs. Lee sixteen days from Marash. With the exception of the first ten days of the journey of Dr. and Mrs. Lee, which was on horseback, I understand the traveling was all in native wagons and over roads peculiar to Turkey. It required nearly two days for our own party to make the journey of sixty miles between Samsoon and Marsovan. The route is over two mountain ranges and the scenery is beautiful. We met many long trains of camels. It was a pleasant change to leave my *araba* and ride a while upon a camel, and a pleasanter change to leave the camel and return to the *araba*."

Within three weeks Mr. Wiggin visited five of the stations in the Western Turkey Mission — Smyrna, Constantinople, Bardezag, Adabazar, and Marsovan.

Numerous invitations from other stations in different parts of the Turkey fields that he should visit them he was obliged to decline for lack of time.

Just Well Begun

(*Japan Field*)

The rapid progress of Japan toward civilization of the Western type, and the welcome given to Christian ideas by many of its leading minds, have led to the impression with not a few that it may now be properly classed as a Christian country. The process of Christianizing Japan they look upon as so far advanced that there can be no occasion for supporting or sending missionaries there much longer. How mistaken such an idea is is made conclusive by Dr. J. D. Davis, of Kyoto, under the title, "The Work in Japan: Some Facts and Phases Not Generally Understood." Dr. Davis says: —

"Japan is not yet evangelized. The leaders of the nation have become powerfully, although unconsciously, under the influence of Christianity, but the masses of the people are as yet only touched in spots. There is on an average only about one adult Protestant Christian to each thousand of the population. These more than fifty thousand Christians are not evenly distributed over the country. The great majority of them are found in ten or twelve of the forty-six prefectures of the empire.

"It is safe to say that thirty millions of the people in Japan have never heard of Christianity except in the most general way. There are large districts which are as untouched as they were thirty years ago. Many of the prefectures which have been entered have only been touched on the edges, as it were.

"The rich agricultural prefecture of Niigata, with an area equal to that of the state of Connecticut and a population of nearly two millions, has only two missionary families in it, one of them still grappling with the language, and it has only ten or twelve Japanese workers, all told. There are many cities and towns in this province which have never been entered by a Christian worker. The Shiga prefecture, in the fertile Lake Biwa basin, east of Kyoto, with a population of nearly one million, scattered in more than twelve hundred towns and villages, has not a single foreign missionary in it, and only seven or eight Japanese workers. Other prefectures are less touched than the two just mentioned."

No occasion, then, for the slackening of Christian missionary effort in Japan on the ground that its purpose is so nearly accomplished.

Side by side with this fact is another, which Dr. Davis instances as evidence that now is peculiarly the time for aggressive advance in the work of evangelizing Japan rather than for anything looking like withdrawal from it: —

"There are many places in Japan which would gladly welcome foreign or Japanese workers if they could be sent.

"There is everywhere a readiness to hear and receive the message. The nation was sobered by the great war with Russia. The work of the Young Men's Christian Association in Manchuria made an impression favorable to Christianity upon half a million soldiers who have returned to their homes. The emperor's gifts to this work and to other Christian institutions have made a powerful impression upon the people. The great Student Conference in Tokyo, where delegates from twenty-five different countries met, and the evangelistic campaign which followed have powerfully commended Christianity to the intelligent thinking class in Japan. The work of the self-supporting churches, the influence of the Young Men's Christian Associations and of their workers and teachers in the government schools, and the enthusiastic reception everywhere given to General Booth, in addition to the waves of influence above mentioned, have made the peo-

ple more ready to listen to Christianity than ever before. Young men from interior towns and villages have become Christians in many of the schools, and the way is open for work to be begun in their country homes. The leaders of the nation and thoughtful men everywhere are feeling the need of a new moral basis, and many of them are looking to Christianity to furnish that basis. The nation is ready to be evangelized as never before."

A Specimen of New China

(*China Fields*)

Upon a recent visit to Peking Dr. Arthur H. Smith was invited by the secretary of the Young Men's Christian Association to speak to the soldiers at Tientsin. He gave a lecture to foreign communities on the "Place of China in the World's Progress." He also addressed a gathering of "students, teachers, and the gentry" in one of the large middle schools of the city, for which special arrangements had been made by the principal. The following is Dr. Smith's description of this "unusual" institution: —

"The land was given by the foreign owner of this 'addition' to the city, but the school buildings, of a most modern type, costing some thirty thousand *tales*, were built by private subscription on a site formerly either under water or occupied by graves or fuel stacks. In addition to the usual classrooms, quite up to date in all respects, there is a fine lecture hall, well lighted, well ventilated, and capable of seating perhaps four hundred. Here about thirty-five persons of the classes named gathered to listen to an address on the duties and responsibilities of China's teachers and scholars in the present crisis, showing an alert interest in all phases of the subject which could not have been excelled in Boston. Twenty of the students formed an admirably drilled brass band, and they took the trouble to learn and practice the tune 'America' in honor of the occasion. Mr. Fei Ch'i Ho, one of our returned students from America, with others of Tungchou training, sang a hymn. The program of the meeting, consisting of nine items, was written out in large characters, framed, and hung over the heads of the speakers where all might read it. An electric fan added to the comfort of the speakers. The walls were covered with charts and pictures illustrating all branches of science. Ten large historical pictures at the rear, illustrating passages in the careers of Alexander the Great, Hannibal, Cæsar, and Napoleon, a picture of Shakespeare, another of Washington, and one representing the birth of Jesus Christ, suggested appropriate lessons for a closing paragraph. All this but a specimen of New China."

LETTERS FROM THE MISSIONS

WESTERN TURKEY MISSION

PRAYERS FOR RAIN

Miss Mary L. Graffam, of Sivas, under date of June 13, gives this account of the drought in that region, the prayers of the people, and their joy when the rain came: —

"The price of wheat has gone up to three Turkish pounds a measure, but we are having today our second good rain this week in answer to the thousands of prayers, Protestant, Gregorian, Turk. The government obliged everybody to pray for rain last Friday. Not a store was open. This Thursday when the rain began to come the people were about crazy with joy. I was in the normal school library, and that old Turk opposite began to pray as soon as the drops began to fall. The men all took off their fezes. I was ready to cry, for this famine has been dreadfully hard on nerves, and the

DR. KINNEAR HAVING A GOOD TIME

prospect of even higher prices meant more starving people coming and going. You cannot have much idea what Sivas is like this year."

FOOCHOW MISSION

JOYFUL SERVICE

Under date of June 11, 1908, Dr. H. N. Kinnear writes in joyful strain of his work: —

"But while so many are receiving the seed into more or less well-prepared ground, others seem to be impressed but little by it. We can only keep on sowing, knowing that the convincing and convicting power is not of men. But we do enjoy it wonderfully. I have wondered what our secretaries would think of me if I should write that it is the best *fun* in the world to be a medical missionary. Just think what a pleasure it is to be able to relieve some of these people. We often remark that you good people who support us here are more consecrated than we are, because you give out of faith while we have the pleasure of seeing the results. We were often asked while in America whether the Chinese were grateful or not, whether they appreciated the work that we do for them. They do not appreciate it in the sense of understanding just what it has cost or just *how much* better it is than the native practice, but they are grateful for the relief that we can so often give them. Yesterday a boy came in to have me see his foot. He had gotten a needle in it two months ago. Some one at another hospital had made an unsuccessful attempt to remove it some time ago, and it was paining him so that he could scarcely walk. I could easily locate the needle, made a tiny incision, picked the needle out, and put it in his hand before he had time to think what I was doing. When he saw that the offending body was in his hand the tears commenced to rain down his face. Some of the bystanders asked him why he cried, now that it was out, and one of the students sympathetically explained that he was crying for joy. 'Yes,' he said, 'that was the reason;' and he told us that

his employer had been scolding him so much during the last month or so because he could not get around as he used to on account of the pain in his foot, and that now he would not have to be scolded."

Sight for the Blind

Another instance of "the good times we are having in the hospital now" he thus describes: —

"One man came from a distant county, blind. We made a new pupil

NOW HE SEES

back of an area of clear cornea that remained in the left eye, and gave him a good degree of sight. The other eye was so bad that I feared it might set up sympathetic trouble in the eye on which we first operated, and as it was entirely blind I advised him to have it out. It is a severe test of a Chinaman's faith in us to ask him to have an eye removed, for they cannot get rid of the feeling caused by the old story about the missionaries taking out eyes to use in making medicine. He gave his consent, however, and the operation was made without difficulty. After the stump was healed I cleaned it up nicely one morning, and slipped a glass eye into the socket. It was a good fit, and its insertion was followed by a chorus of exclamations on the part of both the students and the patients who were in the dispensary. The best part of this story, though, is the fact that the man was persuaded of the truth of Christianity from the first, learned rapidly, and commenced to pray without hesitation, and before he went home he often led in prayer at the morning service at the hospital. He went home with his mind fully made up to bring his family to Christ."

THE BEST YEAR YET

From Kuliang, a summer retreat where missionaries go apart to rest a while, the Misses Bement wrote a joint letter in July, giving a report of general progress and cheer as to the year's work at Shao-wu: —

"We are now on Kuliang after a fine year in Shao-wu. . . . It has seemed to us the best year of our work in China and most encouraging along every line. There has been so much work for us that each one has had to put forth his very best effort, and then rest only on the thought that God expects us to do only those things for which he gives us time, wisdom, and strength to accomplish.

"We have been privileged to do far more touring this year than has ever been done in a year in Shao-wu before, over 3,300 English miles, 700 of which was done on foot by one member of the mission of Shao-wu.

"It has rejoiced our hearts to see the earnestness of the Christians in these far-away outstations, while nearer Shao-wu the work has to a very marked degree taken on new life and vigor, evidently as a result of the more frequent visits of the missionaries. Notwithstanding the fact that there has been so much touring, the schools have gone on as usual; the girls' school especially has gone far beyond our hopes, with 101 girls and young women boarders for the year just closed.

"The medical work has seemed to reach and influence a larger circle of people than ever before. The building has continued slowly but surely. Miss Funk has taken up with great enthusiasm the work for women. The Shao-wu little ones are clamoring for a kindergarten. Some of the older girls from the boarding school have opened little classes for them during the summer at the East, North, and South Gates of the city, thinking that a little beginning may be made and the hosts gathered together for the kindergartner when she comes.

"We very much need some one to teach in the girls' school who knows enough about music to teach the girls to play and sing the sacred hymns, coming as they do from all over the field, where the congregations have perhaps never heard a hymn properly sung. This need is very imperative."

EUROPEAN TURKEY MISSION

THE "YOUNG TURKS" ASTIR

Rev. William P. Clarke, of Monastir, in a letter dated July 13, gives the following glimpse of activity by the "Young Turk" party in that part of the empire: —

"The 'Young Turk' party is beginning to be openly active. In Resen an officer got possession of the ammunition there and took it to the mountains, with some three hundred soldiers and armed Turks of the town. In Prilep there has been some movement, but I don't know what; a report that the *kaimakam* there was killed has been denied. Here in Monastir notices were posted up one morning by the 'Young Turk' party, calling to action. Last Tuesday a pasha was killed; he had been sent here in command of a *tabor* of soldiers to pursue that Resen band, but the soldiers refused to go on that errand, and he was shot. A *usebashi* was wounded and died that night, and two others were wounded, one by mistake. Last Friday an officer was followed on the train to Salonica by another officer and shot as he got out of the train there. The plans of the 'Young Turk' party seem to be well laid and matured — not against Christians, but of course matters may get somewhat out of control. What they want is a constitutional government."

A HAPPY SURPRISE AT KORTCHA

The following recital of occurrences in Albania in connection with the Turkish declaration of freedom, and the release from prison of Mr. Tsilka incident to it, is given by Rev. Phineas B. Kennedy from Kortcha, July 24, 1908: —

"Rumors had reached us that the young Turkish party in the Turkish army were assuming control of the army in Monastir, and we had heard that two prominent officers there who refused to concur in the movement had been killed. Rev. Mr. Tsilka had been in prison just four months, and the feeling against him here was so bitter that he felt sure he would be condemned to at least fifteen years imprisonment. Yet we knew he was innocent. We continued to pray, and knew that God's loving hand was still at the helm. As a last resort Mrs. Tsilka decided to make the perilous journey to Monastir with her baby in her arms to plead with the Austrian Consulate, which represents America, to demand at least that Mr. Tsilka have a fair trial. It had been arranged that if there was no hope of accomplishing this she should send a telegram, saying, 'Father is ill,' and yesterday morning we received the telegram worded, 'Father is very ill.' It was with sadness that Mr. Tsilka and I read the telegram, and it looked as if his only hope now to escape an unjust imprisonment of many years was to run away if he could. We were prayerfully seeking guidance, for we hardly knew whether this would be right.

"Now think how surprised I was after dinner yesterday, while writing, to have two young men rush into my

KORTCHA

study. They were in great haste, and handed me this note from Mr. Tsilka at the prison: —

"'Please give to Sami Bey the mimeograph. They are to print the 'Aris' to proclaim the desire of the nation. Please help them as much as you can. I am to be freed this afternoon.' Let me assure you we had a busy time, and to our great joy Mr. Tsilka came and assured me he was a free man, while we were printing the following in Greek, Wallachian, Albanian, and Turkish, to be posted in public places: —

"'Today the society of "Osmanly," which works for the good and uplifting of the nation and for the life of the kingdom, takes the honor to make known its purpose. The society that has plenty of power to accomplish its purpose invites the people that want the goodness and the life of their country, to enter and become members of this society. We are happy to say that there is not any Osmanly who does not love his country and his countrymen, and that will not be ready to do all that is needed for it. Let us leave aside the religions and nationalities, and let us consider ourselves children of one country and of one mother.

"'This our sacred purpose we announce to the whole nation, and we invite the whole nation to enter in this society, giving them as the limit until Saturday night (July 25). Although we hope that there will be hardly any one that will not join this society, if there is such a one he will be considered as a traitor and unfaithful to his country and to the society.

"'SOCIETY OSMANLY IN KORTCHA.

"'July 10/23.'

"Immediately after this we went to the government building, where a large portion of the army and hundreds of people were gathered, and listened to the officers of the government and the Greek Orthodox Church in a public manner give consent to the position taken by the young Turkish party. The self-control and deep, earnest feeling of the people expressed itself in the joy of their countenances. It was a scene never to be forgotten by those who had the privilege of witnessing it. We learn that in some places officers of the government have declined to concur with the requirements, and that death has resulted. We feel deeply grateful that so far God has saved us from having any such catastrophe here.

"We went today to pay our respects to the leader of the army here, and witnessed the officers of the govern-

ment and of the Orthodox Church and hundreds of men individually joining the young Turkish party, as required by the above formal demand.

"Many telegrams have been received, and it now looks as if the Sultan had himself concurred with the above demands and that we are to have liberty of speech and of the press and many other privileges. We will know more definitely in a few days. Truly, 'praise God from whom all blessings flow.'

"The report just comes to me that all the prisoners are released from the prison. Pray earnestly for us and the work."

REJOICINGS AT SALONICA

In the pen picture given below Dr. House, of Salonica, presents with photographic detail the scenes which he witnessed in the streets of that city when the Sultan's proclamation of constitutional and other liberties for his empire was received. The date of his writing was July 27:—

"We are in the midst of great doings here just now. The constitution of Sultan Murad of 1876 has again been proclaimed. The outward manifestation of what was coming we heard perhaps ten days ago, namely, that an army officer in Recna (or Resen), some twenty miles west of Monastir, had taken charge of the arsenal and treasury, had armed some three hundred of the population, and with these and his own 200 men had taken to the mountains. Soon after this Shemsi Pasha, who had been very successful in subduing the Albanians in Bosnia, was sent to Monastir to put down this new movement. He was killed. Then an *imam* was shot here in Salonica. On Wednesday of last week Monastir was taken by this young Turkish party, which here in Salonica goes by the name of 'The Committee of Ottoman Union and Progress.' On Thursday morning appeared in various parts of our city posted placards telling something of the program or desires of this 'committee.' Every one seemed afraid to tear them down. Two members of the police who attempted it were killed, and their bodies thrown outside of the city without burial. A few others who opposed the movement or were found to be spies were also summarily killed.

"Apparently that day or evening Hilmi Pasha, the inspector general, was informed that, being a clever man, if he would join the movement he was all right, but if not he was in danger. He was thus forced to yield. Then the Sultan was informed by telegram that they demanded a constitutional and free government. He demanded twenty-four hours to consider. They replied that they would give him no time, he must *then* decide the matter. At two A.M. on Friday, the 24th of July, the answer came. When I came down from the farm that morning everything seemed as usual, but upon entering a shop to make a small purchase at about ten A.M. I heard the booming of cannon, and when I asked what it meant I was told it was in honor of the proclamation of liberty. 'Liberty, where?' I asked. 'Here,' they said. I was dumfounded, and could hardly believe what they told me. At that time peoples of various nationalities had gathered at the Konak to hear the reading of the telegram. The gist of it was that 'by the *desire of the people* and the order of the Sultan' the constitution, which for certain reasons had been in abeyance, was reproclaimed. After the reading, addresses were made by the mayor of the city and others. Since then the city has been wild with *joy* and *excitement*. During the day officers and others were riding in carriages through the streets, and crowds were gathered in various places. The officers greeted the crowds with clapping of hands, and the crowds returned the greeting in like manner. There were cries of 'Long live the fatherland!' 'Long live the people!' 'Long live liberty!' During the evening on each of the three days there have been illuminations and torchlight processions of the various nationalities. I have heard that Mohammedans have

embraced and even kissed Christians and Christians Mohammedans. The report that Greeks and Bulgarians have similarly kissed each other I can hardly believe. Would that it might be true! Last evening I remained here in town, and in walking through the streets towards the part of the city called the 'Place de Olympus,' now renamed 'Place de Liberté,' I came upon a long procession of carriages containing Armenians and the Mohammedan Jews. Some of the carriages were full of *kadunnas* (Turkish women), many with faces unveiled. As I went on still further I saw the Place de Olympus, where an address was being given, filled to overflowing, and seemingly impassable. So I turned, with a friend that I lighted upon, and slowly went back towards what is called the 'Tram Street,' one of the busiest in the city. We were met by a carriage, or wagon, with a stand in it, on which was a young girl dressed as the Goddess of Liberty, trying to thread its way down the crowded street. As I walked up the Tram Street among the excited and joyful crowds, on one of the newer and broader cross streets I met a Greek procession, with Chinese lanterns, flags, banners, transparencies, and at considerable distances apart four bands of music. It was an immense procession, taking nearly a half hour to pass, and everywhere was a profusion of Chinese colored lanterns or torches. It was a most impressive and beautiful spectacle, and I should say there must have been 10,000 people in it, and every little while there would be outbursts of cheering. Chiefs and their bands of revolutionists have come in and given up their arms. Similar Greek bands are said to have come in.

"I learn this morning that Mr. Tsilka is free, and now the Albanian question has taken on a new phase. It would seem that work in the Albanian language will be free.

"Just how much it all means we cannot now tell. It would not be strange if it did not mean as much as it seems. The young Turkish party very wisely captured the army before it moved, and then the work was comparatively easy. But the very point of strength in their work is also a danger. Will the army be willing to lay down the power which it has gained? That is a question easier to ask than to answer. The summary way in which those who have opposed the movement have been executed points to a possibility of excesses, but let us hope for the best.

"Prisoners to the number of 15,000 are said to have been liberated. Even this has its dark side. The city will be fuller than ever of the vicious and ne'er-do-wells. But after all is said, if freedom of speech, freedom of the press, freedom of education are maintained, we shall owe a great debt to the movement."

THE WIDE FIELD

BULGARIA

AN APPEAL TO THE PRIESTHOOD

In countries like Armenia and Bulgaria any movement in the old national churches toward a more Biblical and spiritual type of religion is one of the best indications that Protestant missions are bearing good fruit. The following address, issued to the priesthood of the Bulgarian Church, is an instance of more than usual significance and prominence:—

"*To the Reverend Priests in Bulgaria:*

"In the gospel it tells how the apostles did not permit the children to come to the Saviour Christ. The same thing seems to be repeated today. The priests, disciples of Christ, have done much to separate the children (Christians) from Christ. Or, more truly, we may say that we do

very little to bring the children to Christ. Most of us Christians to a great degree are children in relation to the gospel, and there is great need that we draw nearer to it.

"The children run to seek Christ in monasteries, at holy springs; they run after various 'saints'; buy and read books full of lies and errors; but *we*—we keep locked in the temple (church) the book of '*the truth, the way, and the life,*' instead of giving it into the hands of Christians.

"The sick man in Jerusalem complained to the Saviour that there was no one to help him bathe in the healing waters; and our Christians have a right to complain that we, their shepherds, have not done enough to heal their spiritual ills; that we have not tried to bathe them in the waters of evangelical teaching; and that we have made little effort to feed them with true spiritual food. The little book which transforms the world, and in which is written the grandest teaching which the world has seen, is unknown to our Christians. The harvest is great, the field wide, but the laborers are few, might be said here in the words of the Saviour. The Cherpan Orthodox Brotherhood, recognizing this great need, with great joy announces that it is printing the book, 'Christ,' a beautifully illustrated and popularly written gospel for children, by Prof. N. Bogner. No expense has been spared to make the book every way satisfactory. More than one hundred pictures are scattered through its pages. It is written in the captivating style for which the author is distinguished.

"The Brotherhood expects the greatest support from the priests and those zealous for evangelical enlightenment in its distribution. We priests are about two thousand souls, scattered through towns and cities, and hence have the greatest opportunity to spread abroad the evangel. When in Cherpan alone, a small city, we are certain of disposing of at least five hundred copies of 'Christ,' then in all Bulgaria, if every brother takes a little pains, we exult in the thought that the 5,000 copies printed will not suffice. The price of the bound copy till July 15 will be 2½ francs, the unbound 1.80. Later the cost will be one-half franc more.

"Signed,
"Priest G. P. STAIKOFF,
"Deacon STEPHEN KOEFF,
"P. DEMETROFF, Teacher."

ANGOLA, AFRICA

A PORTUGUESE PROTEST

An article appeared last March in a Portuguese newspaper at Novo Redondo, Angola, in which the policy of the government in dealing with the slave trade is arraigned in impassioned language. It reveals that one of the chief obstacles encountered by our missionaries in that region is well understood by other first-hand observers. The writer describes himself as having been twenty years in Africa, and familiar with what is common talk throughout the province of Angola. "Why," he inquires, "has the Minister of Colonial Affairs not come himself to see with his own eyes what goes on here? Or might it be the case that the minister would have to come to Angola without seeing or wanting to see anything? He does not see the things which leap before the eyes like electric sparks. There is a reason why he does not wish to see. There is not in the whole province of Angola one single laborer contracted conscientiously, legally, correctly. One of the primary causes of the poverty of Angola, of the rebellion of the natives, of the blocking of the avenues of trade and civilization, of the wars and skirmishes that cost us thousands of lives, has been that cursed seizure of the blacks, that inhuman and enforced emigration of numbered laborers. There is nothing more lowering, more inhuman, more common, more vile, that happens in the whole province than the actual procession of contracted laborers. A

miserable train of so many infamies, of so many violences, of so many revolting monstrosities, physical, moral, and religious, that it is sufficient to disgrace an age, let alone a people."

ARABIA

ARABIA AS A MISSION FIELD

Rev. J. H. Bateson, in an article entitled, "A Bedouin Town," in the July number of the *Foreign Field*, gives the following account of Arabia as a field for Christian missions: —

"The power of Islam is tremendous. Its grip is iron everywhere, most of all in the land of its birth. Christianity missed its opportunity long before the star of Mohammed rose on the horizon. Arabia was to be won from idolatry; it might have been won for Christ. But it was won for Islam, and the faith of Islam is in its blood. As far as I am able to judge, there is no place in the Arab consciousness for even a consideration of the claims of Christ. The Arabian's attitude towards Christianity is precisely the attitude of the average Christian towards Islam. They are not even interested in it, much less prepared to consider carefully its claims. The task of Christianity in Mohammedan countries is difficult beyond words, but it is not difficult beyond hope. The church may have to subject herself to sacrifice that she may win for her Lord. But if Christ is Christ the crescent must yield to the cross. How, when, are unsolved problems; but with Christ leading, and a faithful, praying, believing church working with and for him, it shall be done.

"'Would that they could be won for Christ!' has been my feeling as I have recently talked with many an Arab. Their manhood, their many fine qualities, are worth winning for him. The difficulties must be recognized, but no impossibility can be admitted. Islam really needs the Christ as much as Christ certainly wants the Mussulman.

"Arabia's desert ranger
To him *shall* bow the knee."

THE PORTFOLIO

Oberlin and Missions

The handbook of the Volunteer Band of Oberlin College mentions 110 names of former students who are now at work in the foreign field. If to these we should add the number of those who in earlier years went forth to proclaim the sovereignty of Jesus Christ, nearly 275 could be catalogued. Probably 600 would not be too large a figure to include all who heralded the glad tidings to the Indians, the freedmen, and the mountain highlanders. If to these we add the number of students who served the Master through the American Missionary Association, and such as toiled in the South and West just as efficiently under the auspices of no society, the total of Oberlin's missionaries would not fall short of 1,000.

From an article by Rev. A. W. Staub, of Shansi, in the "Intercollegian."

The Tender Mercies of the Hindu

Hindu philosophy has ruined millions of lives and caused immeasurable suffering and sorrow in my land, for it is based on selfishness and knows no sympathy or compassion.

And what has Hinduism done for the people of India? Its grandeur and beauty must be judged by its fruit. You are a people of some feeling. Everything is real. You feel that when other people are starving you ought to give them something to eat, but out in India they do not feel that. Men do not feel any sympathy for others. They do not feel for people who are starving or being killed in war.

In our late famine our philosophers felt no compassion for sufferers and did not help the needy. For why should they help when they claimed the suffering was not real, neither were

the dying children real? The first result then of the philosophy is the basest cruelty and selfishness; no compassion for sufferers and supreme egoism.

The people of India and the philosophers who have studied with the learned men ought to feel alike towards all people and all beings; but they never show a particle of kindness to the women, and their lives are made so unbearable that they want to kill themselves. These philosophers have shown mercy towards all lower animals. They have established hospitals for animals, but they have never established hospitals for women. The preachers who have come over here to preach Buddhism to the American people have established a hospital for animals in Bombay. In that hospital there is a ward devoted to bugs, and a man is hired to feed those bugs on his blood every night. They never take any thought of the women who are dying under the weight of this philosophy, but they just show their charity towards the bugs. I recommend that hospital for the edification of American students of Buddhism. Let them stay one night in that bug ward. That will pay them for all their labors in studying that philosophy.

From an address of the Pundita Ramabai at Northfield.

THE BOOKSHELF

The Call of the Waters. By Katharine R. Crowell. New York: Fleming H. Revell Co. Pp. 157. Price, 50 cents net.

This is a home mission text-book, one in the course of home mission study mapped out by the Interdenominational Committee. While the sixth in order of publication, it is really first in the order of subject-matter, as it deals with the pioneer stages of American history and life on the frontier from its start at the Atlantic seaboard through the successive steps of its movement across the continent. It is a book of genesis in home mission literature, the story of beginnings in American history retold with a view to trace the distinctly Christian elements always more or less dominant in them. But the tracing of Christian forces at work in shaping our country's progress is not told at all so minutely and thoroughly as the recounting of its development on the material side. It is a temptation easy to fall into in dealing with our American religious movements and problems on anything like a national scale. The facts and figures as to colonization, opening of new settlements, tides of immigration, railroad building, and other marvels of enterprise and engineering are so readily accessible and withal so alluring that it is easy to enlarge upon them, while the more strictly spiritual achievements are left less distinct in the background. In "The Call of the Waters" this temptation has not been altogether withstood. Its value as a text-book to the student of home missions will be large simply for the information it contains, and still more for the intimation it gives of other sources upon which to draw.

Henry Dickinson Smith: A Biography and Memorial. By Henry D. Porter. New York: Fleming H. Revell Co. Pp. 175.

A threefold cord of interest binds the reader of this book, especially if his sympathies be strong for missions and missionaries. There is first the connection of it with one of our most prominent missionary families. Dr. and Mrs. Arthur H. Smith have won for themselves such eminence and approval in the missionary world, and so large a place in the affection of the churches, that whatever concerns them deeply is of special interest. The loss to them of their only son and the last of their three children calls forth the keenest and strongest sympathy. The fresh strength and beauty in which their Christian character stands out amid so great a sorrow are profoundly impressive.

And then there is the strong strain of interest coming out of the intense personality and eager activities of Henry Dickinson Smith. The brief

quarter century between his cradle in China and his grave in Wisconsin gave space for the manifestation of rare gifts and abounding energies and for the forming of a character in which sweetness and strength were conspicuously combined. It is easy for his biographer, in common with others who knew him well, to resort to the terms of knighthood in describing Henry Dickinson Smith. His very childhood was marked by the spirit of emprise. In his student work at Beloit College and at Yale Divinity School large place was given to contests in debates and oratory. His later service of his college as president's secretary was in the nature of a crusade. Once he rescued a fair maiden from peril of death in a runaway accident, and his heroic attempt to save another from drowning was the occasion of his untimely death. Such a personality and such a character, sympathetically sketched, have a well-nigh irresistible spell.

Again there is the pathetic interest always occasioned by the cutting short of a young life so full of promise. The questioning why it should be, what is the meaning of it, the intimation in it of completion for such a life on a grander scale than any of earth, are sure to make their appeal. For any one, especially a young person, to read this book is to put himself under an influence quickening and invigorating to the best he has in him.

The Coming Struggle in Eastern Asia. By B. L. Putnam Weale. London: Macmillan & Co., Ltd. Pp. 656. Price, $3.50.

This is the fourth and final volume by the same author on substantially the same subject. Its difference from the others is such as is occasioned by the rapidity with which history has been making for the last five years in Russia, China, and Japan, and by minute re-observations of developments and tendencies there. In his first survey of the Far Eastern situation, under the title, "Manchu and Muscovite," Mr. Weale had little but approval to express for what he regarded as the policy of Japan. In the three succeeding volumes he inclines to be more critical toward Japan, and that on a cumulative scale. In this he considers himself to be reflecting a growing consensus of opinion among impartial observers in that part of the world. "Greater Japan," he says, "means something quite different from Greater Britain, and it is a realization of this fact which has succeeded in two or three years in alienating almost completely all sympathy from Japan in the Far East. Englishmen now know that after having won the Russian war, chiefly through Anglo-American moral support and Anglo-American gold, Japan intends to make profit and to take payment, not from Russia, which remains unbeaten, but from the neutral world of Eastern Asia."

Mr. Weale confesses his role to be that of a Cassandra, "easy and ungrateful, yet the only role which the political student investigating matters on the spot can today assume in regard to the affairs of Eastern Asia." He sees little prospect of an entirely peaceable solution of the Far Eastern problem. The best he looks for is "moderation in war and moderation in peace." The present European notion of security in Eastern Asia is exaggerated. "There can be no real security until China is in a far different position from that which she now occupies, and until Japan falls into the place which her history, her population, and her genius prove that she can with justice occupy."

The Nez Perces Since Lewis and Clark. By Kate C. McBeth. New York: Fleming H. Revell Co. Illustrated. Pp. 272.

The Whitman massacre in 1847 put a stop to religious work among the Nez Perces Indians. More than a score of years afterward there came four young Yakima Indians from a Methodist mission to these neglected people, and there ensued a revival so great and notable that it resulted in the re-establishment of missionary work. Following Mr. Spalding's return to the mission in 1871, under the Presbyterian Board, came as teacher

a Miss McBeth. Six years later her sister Kate joined her in this mission. It is the latter who writes this valuable history of the Nez Perces or Pierced Nose Indians. The record is traced, as the title indicates, from the time of Lewis and Clark, even including earlier history and tradition, but the bulk of the book is given to the story of what these sisters saw and wrought as teachers for nearly thirty years in the land of their adoption. Full of interesting information about Indian life and thought, and reflecting the methods of a patient and fruitful missionary work among the aborigines, this book is a first-hand contribution to one department of American history. The description of the labors of the pioneer missionaries, Parker, Whitman, and Spalding, in the Oregon territory will be of special interest to the friends of the American Board. It is noteworthy that Miss McBeth accepts and repeats the traditional account of Whitman's heroic effort "to 'save' Oregon for God and his country."

THE CHRONICLE

ARRIVALS IN THIS COUNTRY

July 8. At Vancouver, Rev. M. L. Stimson and wife, of the Micronesian Mission.

July 14. At San Francisco, Miss Julia A. E. Gulick and Miss Olive S. Hoyt, of the Japan Mission.

July 22. At Boston, Rev. Dr. and Mrs. Otis Cary, of the Japan Mission.

August 6. At New York, Rev. and Mrs. J. W. Baird, of European Turkey Mission.

ARRIVALS ABROAD

June 18. At Madura, India, Rev. and Mrs. John S. Chandler.

DEPARTURES

July 18. From Boston, Mr. Fred F. Hall. (See page 407.)

July 24. From Montreal, Mrs. Clara L. Brown, returning to the Ceylon Mission.

August 1. From New York, Rev. and Mrs. R. S. Stapleton, Rev. T. D. Christie, Rev. and Mrs. H. A. Maynard, Rev. and Mrs. C. T. Erickson, Mr. Arthur E. Harper, Mr. Leo C. Lake, Miss Elizabeth C. Clarke, Miss Mary I. Ward, Miss Eunice M. Atkins, and Miss E. F. Richter. (See pages 404–406.)

August 4. From Seattle, Mrs. W. S. Ament and Miss A. H. Bradshaw. (See page 404.)

August 8. From Montreal, Mr. George McDonald for a term of three years at Bardezag, Turkey.

August 11. From San Francisco, Mr. and Mrs. D. I. Grover (see page 404) ; also Mrs. J. H. McCann, returning to the North China Mission.

MARRIAGES

June 25. Rev. Vinton P. Eastman to Miss Florence M. Cutler, under appointment to the North China Mission.

July 15. At Mentor, Ohio, Dr. Jesse K. Marden, of Marsovan, Turkey, to Miss Lucy H. Morley, formerly of the Central Turkey Mission.

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Henry Faville Maxwell, of Esidumbini, Natal, at the age of two months and two

THE ZULU WAY

weeks, illustrates to the *Herald* readers how all native babies ride in South Africa, and laughs to show that they like it.

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By the time this number goes to press

Randall's Camp, in the Moosehead region of Maine, will have become quite a summer colony of American Board officials. Rev. George A. Hall, a member of the Prudential Committee, with all or some of his family, has been there since mid-July. On August 12 he was joined by Secretaries C. H. Patton, W. E. Strong, and H. W. Hicks. Much vigor, no doubt, will be stored up by these brethren for another year of hard work. What fish stories there will be to tell may be surmised, but cannot be exactly predicted.

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A farewell service for Rev. C. T. Erickson was held Sunday evening, July 26, in the Wethersfield Avenue Congregational Church, Hartford, Conn., of which he was formerly pastor. Addresses were made by Dr. William Douglas Mackenzie, Prof. Arthur Gillett of Hartford Theological Seminary, Pres. T. D. Christie of St. Paul's Institute of Tarsus, Asia Minor, Rev. Rodney W. Roundy, the pastor of the church, and Mr. Erickson himself. In behalf of the American Board the charge of service was given Mr. and Mrs. Erickson by Professor Gillett, a member of the Prudential Committee.

The service commissioning Mr. Erickson was held in the Board Rooms in Boston, Friday, July 31.

DONATIONS RECEIVED IN JULY

NEW ENGLAND DISTRICT

Maine

Auburn, High-st. Cong. ch.	25 00	
Bangor, 1st Cong. ch.	50 00	
Bath, Central Cong. ch., Mrs. H. E. Palmer, 25; Mrs. S. W. Cushing, 5,	30 00	
Belfast, H. M. Prentiss,	5 00	
Biddeford, 2d Cong. ch.	16 71	
Cumberland Mills, J. E. Warren,	25 00	
Falmouth, 1st Cong. ch.	3 50	
Foxcroft and Dover, Cong. ch.	19 25	
Hallowell, Old South Cong. ch., Friend,	2 00	
Jackson, Cong. ch.	5 10	
Jonesport, D. J. Sawyer,	10 00	
Kennebunkport, Mary A. Smith,	1 00	
Machias, Warren Hill,	5 00	
Monmouth, Cong. ch.	3 00	
Norridgewock, Friend,	5 00	
North Waterford, Mrs. H. P. Elliott,	1 00	
Portland, State-st. Cong. ch., for work, care Rev. R. A. Hume, 217.50; Theodore Gould, 5; C. E. Baker, 1; G. B. Swasey, 1; Corporate Member, 100,	324 50	
Saco, 1st Parish ch.	50 61	
Skowhegan, Cong. ch.	11 10	
South Berwick, Cong. ch., Friend, 10; Friend, 70,	80 00	
South Gardiner, Cong. ch.	22 00	
South Paris, 1st Cong. ch.	5 00	
Westbrook, Mr. and Mrs. W. K. Dana,	100 00	
Windham, 1st Cong. ch.	9 44	
Windham Hill, Cong. ch., Friend,	5 00	
Piscataquis County, Two friends,	40 00	—854 21

New Hampshire

Alstead, Cong. ch.	4 82	
Barrington, 1st Cong. ch.	14 00	
Charlestown, Cong. ch.	15 00	
Chester, Cong. ch.	7 58	
Chichester, Cong. ch.	8 22	
Colebrook, Cong. ch.	10 00	
Concord, South Cong. ch., G., 20; N. F. Carter, 5,	25 00	
Croydon, Cong. ch.	15 00	
Dover, Cong. ch., of which 100 from E. R. Brown, 150; M. L. Cone, for Arupukottai, 5; Mrs. H. C. Severance, 5,	160 00	
East Sullivan, Cong. ch.	7 00	
Gilsum, Cong. ch.	12 00	
Hampton, Cong. ch.	17 33	
Hancock, Cong. ch.	9 18	
Hanover, ch. of Christ at Dartmouth College, 175; Virginia T. Wells, 2; Friend, 100,	277 00	
Hollis, Cong. ch., 14.09; Rebecca T. Richardson, 1,	15 09	
Intervale, Eliza H. Fette,	5 00	
Keene, 1st Cong. ch., of which 115 for Tirumangalam,	185 00	
Kensington, Cong. ch.	8 00	
Laconia, Friend,	5 00	
Langdon, Cong. ch.	6 38	
Loudon, Cong. ch.	2 00	
Manchester, S. S. Marden,	2 00	
Mason, Cong. ch.	5 60	
New London, Miss Maynard,	2 00	
Pembroke, Cong. ch.	9 00	
Portsmouth, North Cong. ch.	327 59	
Rochester, 1st Cong. ch.	30 80	
Salisbury, Cong. ch.	6 00	
Seabrook and Hampton Falls, Cong. ch.	4 00	
Sunapee, Mrs. G. H. Bartlett,	10 00	
Walpole, Mrs. Cyrus Church, 5; Friend of the cause, 5,	10 00	
Warner, Friend,	15 00	—1,230 59

Vermont

Barton, Friend,	35 00	
Bellows Falls, Chas. W. Osgood,	50 00	
Bethel, 1st Cong. ch.	6 82	
Burlington, College-st. Cong. ch., toward support Dr. L. H. Beals, 15.42; Mary K. Englesby, 25; S. S. Tinkham, 5; Miss L. P. A. Goodhue, 1,	46 42	
Colchester, Mrs. E. S. Wright,	1 00	
Coventry, Cong. ch., Mr. and Mrs. Isaac Keys,	10 00	
Craftsbury, Cong. ch., toward support Rev. Robert Thomson,	8 00	
Fairfax, Mrs. E. S. Chamberlin, 1; Mrs. M. S. Forsyth, 1,	2 00	
Fair Haven, F. H. Shepard, toward support Rev. E. A. Yarrow,	26 00	
Guilford, Cong. ch.	3 35	
Hartford, Cong. ch., through E.	15 00	
Hubbardton, Cong. ch., toward support Rev. E. A. Yarrow,	20 00	
Island Pond, Cong. ch., toward support Rev. Robert Thomson, 45.75; A. W. Bosworth, 5,	50 75	
Milton, Cong. ch.	4 75	
Morgan, Friends,	1 00	
North Troy, Cong. ch., toward support Rev. Robert Thomson,	30 00	
Pawlet, Cong. ch., toward support Rev. E. A. Yarrow,	18 25	
Putney, Cong. ch.	2 50	
Roxbury, Cong. ch.	7 50	
St. Johnsbury, South Cong. ch., Rev. C. H. Morse, 2; C. C. Bingham, 2; Rev. J. K. Kilbourn, 2,	6 00	

Sudbury, Cong. ch., toward support Rev. E. A. Yarrow, 36 00
West Brattleboro, Cong. ch. 16 29
West Glover, Cong. ch., toward support Rev. Robert Thomson, 41 14
Westminster West, Cong. ch., Miss N. M. Hitchcock, 5 00
Weston, Cong. ch. 7 00
Wilmington, Cong. ch. 3 40
Windsor, Mrs. R. M. Hall, 1 00——454 17

Massachusetts

Abington, 1st Cong. ch., 56.30; A. B. Vaughn, 10, 66 30
Adams, Cong. ch., toward support Rev. A. E. LeRoy, 300 00
Amherst, South Cong. ch., 11.53; M. L. Cowles, 10; Fidelia S. Gaylord, 10; Walter B. Lancaster, 10; W. B. Jackson, 5; Laura A. Ward, 5; E. E. T., 5; A tenth, 2, 58 53
Andover, Rev. W. L. Ropes, 10; E. T. Strong, 10; C. C. Torrey, 10; Mr. and Mrs. M. H. Gould, 2; Geo. W. White, 2, 34 00
Assonet, Cong. ch. 5 85
Auburndale, Ellen K. Stone, 5; Laura D. Ward, 5; Friend, 5, 15 00
Ayer, 1st Cong. ch. 4 60
Becket, North Cong. ch., 25; 1st Cong. ch., 5, 30 00
Bedford, Emily M. Davis, 1 00
Berkley, Friends, 30 00
Billerica, Cong. ch., 24.50; Everett Bull, 5; John E. Bull, 5, 34 50
Blandford, 1st Cong. ch. 30 00
Boston, 2d ch. (Dorchester), 176.42; do., Extra-Cent-a-Day Band, 10; do., C. W. Reed, 5; Pilgrim Cong. ch. (Dorchester), 100; Mt. Vernon Cong. ch., Mrs. D. R. Craig, 250; South Evan. ch. (West Roxbury), Mrs. Elizabeth S. Clark, 100; do., S. D. Smith, 50; Eliot Cong. ch. (Roxbury), Friend, 25; do., A mite box, 6; Highland ch. (Roxbury), Extra-Cent-a-Day Band, 25; Winthrop Cong. ch. (Charlestown), 14.40; Roslindale Cong. ch., George Dame, 1; Mrs. W. L. Putnam, toward support Mrs. R. E. Hume, 100; John W. Morss, 50; L. W. Abbott, 25; F. W. Connolly, 25; Friend, 20; D. N. Blakely, 10; Caroline F. Fish, 10; G. A. Fuller, 10; Louisa J. Rice, 10; Miss S. H. Hooker, 5; Carrie H. Murdock, 5; Elizabeth E. Backup, 2; W. S. Bacon, 1.50; J. O. Baker, 1; Friend, 10, 1,047 32
Boxford, Cong. ch. 21 00
Bradford, 1st Cong. ch. 62 85
Braintree, Friend, 200; L. E. K., 10, 210 00
Bridgewater, Central-sq. Cong. ch. 23 04
Brockton, South Cong. ch., 400; W. M. Thompson, 5; R. E. Tilton, 1, 406 00
Brookline, Alice M. Monroe, 20; a Corporate Member, 500, 520 00
Cambridge, Pilgrim Cong. ch., 18.02; Mrs. A. S. Chase, 5; Fanny Heard, 5; Percy H. Tufts, 5; Friend, 5, 38 02
Canton, Evan. Cong. ch. 30 00
Centerville, South Cong. ch. 10 75
Chelsea, D. N. Houghton, 1; Friend, 5, 6 00
Clinton, 1st Cong. ch., toward support Rev. J. S. Chandler, 50; do., Rev. W. W. Jordan, 10; C. D. Cobb, 1, 61 00
Concord, Trin. Cong. ch., 64.59; Thomas Todd, 25, 89 59
Dalton, Zenas Crane, 100 00
Danvers, Maple-st. Cong. ch. 200 00
Deerfield, Rev. and Mrs. I. H. Childs, 8 00
East Boxford, Mary N. Cleaveland, 2 00
East Douglass, Friend, 5 00
Easthampton, Anna C. Edwards, 5 00
East Northfield, through *Record of Christian Work*, 50 00
East Taunton, E. W. Porter, 3 00
Enfield, Mrs. Henry M. Smith, 100; Marion A. Smith, 100, 200 00
Essex, Hannah E. Choate, 5 00
Everett, 1st Cong. ch., Francis Batchelder, 50 00
Ewing, Cong. ch., for Pao-ting-fu, 3 00
Fall River, Maria R. Hicks, 100; Mrs. W. H. Jennings, 10; A. C. R., 1, 111 00
Falmouth, Martha L. Butler, 1; S. D. Robinson, 1, 2 00
Feeding Hills, Cong. ch. 8 00
Fitchburg, Rollstone Cong. ch., Miss L. E. Rice, 5; Erastus Fiske, 10, 15 00
Franklin, Edith L. Metcalf, 3 00
Gardner, Mrs. M. A. Creed, 5 00
Georgetown, 1st Cong. ch. 9 67
Goshen, Cong. ch. 25 00
Greenfield, 2d Cong. ch., toward support Rev. H. T. Perry, 125 00
Greenwich, Cong. ch. 21 00
Hadley, 1st Cong. ch. 12 82
Harvard, C. L. Clay, In memory of S. R.C. 5 00
Hatfield, Cong. ch., of which 50 from Rev. R. M. Woods, 105 86
Haverhill, L. H. Noyes, 5; Friends, 7, 12 00
Haydenville, C. J. Hills, 2 50
Holbrook, Winthrop Cong. ch. 107 69
Holden, Mrs. A. B. Knowlton, 5; F. J. Knowlton, 5, 10 00
Holland, Cong. ch., Rev. F. S. Child, 2 00
Holliston, 1st Cong. ch. 37 12
Holyoke, Friend, 100 00
Indian Orchard, Daniel Gaines, 2; Rev. J. S. Curtis, 2, 4 00
Kingston, Mrs. M. J. Simmons, 1 00
Lawrence, Trin. Cong. ch., 37; Richard Carden, 5; C. W. Walworth, 5; Mabel E. Emerson, 1, 48 00
Leicester, 1st Cong. ch. 13 15
Lenox, Carrie C. Sedgwick, 10; Milton Fitch, 1, 11 00
Leominster, F. A. Whitney, 15 00
Lexington, George H. Spaulding, 1 00
Littleton, Cong. ch., 10.60; Mrs. S. E. Houghton, 1, 11 60
Longmeadow, Martha C. Goldthwait, 30 00
Lowell, 1st Trin. Cong. ch., 31.12; Eliot Cong. ch., Mary E. Fletcher, 5; Mrs. G. E. Martin, 14, 50 12
Lynn, M. R. and C. M., 10; Friend, 1, 11 00
Malden, 1st Cong. ch. 302 11
Medford, Mr. and Mrs. D. W. Wilcox, 50; Charles E. Miller, 5, 55 00
Melrose Highlands, Cong. ch. 135 00
Millers Falls, Cong. ch. 3 00
Millis, ch. of Christ, 37 00
Mill River, Wesley Field, 1 00
Milton, 1st Evan. Cong. ch. 5 00
Mittineague, H. A. Goodman, 5 00
Monson, Cong. ch., toward support Rev. H. J. Bennett, 347 75
Mt. Hermon, Mt. Hermon ch., toward support George M. Newell, 25 00
Nantucket, Friend, 1 00
Natick, 1st Cong. ch., 20.48; W. R. Bigelow, 15; Friend, 5, 40 48
New Bedford, Miss A. W. Tilton, 2 00
Newburyport, Prospect-st. ch., 107; Mrs. J. W. Dodge, 25; Mrs. L. B. Hale, 6, 138 00
Newton, Eliot Cong. ch., M. L. S., 3.50; G. N. Putnam, 100; Harriet R. Clark, 10; Mrs. H. P. Kenway, 5, 118 50
Newton Center, Emily W. Tyler, 1 00
Newton Highlands, Mrs. A. F. Hayward, 20; Friend, 50, 70 00
Newtonville, Luthera C. Allen, 5 00
Norfolk, Mrs. Harriet L. and Henry F. Jones, 5 00
North Adams, Mrs. E. M. Harrison, 10; Friend, 1, 11 00
Northampton, 1st ch. of Christ, toward support Dr. F. F. Tucker, 327.32; Adelaide F. Kneeland, 10; Pauline Root, 5; Mrs. S. W. Reed and Mrs. L. L. Sanderson, 5; H. N. Gardiner, 2, 349 32
North Billerica, Mrs. E. R. Gould, 12 00
North Chelmsford, 2d Cong. ch., Friend, 10 00
North Leominster, Cong. ch. 14 00
North Wilbraham, Grace Union ch., 26.11; H. W. Cutler, 25, 51 11
Norton, Students of Wheaton Seminary, 40 00
Palmer, 2d Cong. ch. 15 02
Pittsfield, 1st ch. of Christ, 208.63; Geo. Wells, 15; H. A. Brewster, 5; R. M. Wentworth, 3; Jennie L. Converse, 2, 233 63
Plymouth, ch. of the Pilgrimage, 59 40
Quincy, Friend, 1 00

Randolph, 1st Cong. ch. 18 00
Reading, Cong. ch. 20 00
Revere, 1st Cong. ch. 2 20
Richmond, Cong. ch. 45 26
Rochester, Edith Leonard, 5 25
Rockport, Cong. ch. 14 26
Royalston, 2d Cong. ch. 14 00
Salem, Tab. Cong. ch., of which 26 toward support Rev. D. S. Herrick, 76; D. Choate, 25; Mary A. French, 2, and friend, 1, 104 00
Saugus, 1st Cong. ch. 9 00
Shelburne, Jennie P. Stone, 1 00
Shirley, Cong. ch. 25 00
Somerville, Mrs. J. H. O'Brion, 10; Miss Mary C. Webster and sister, 2; Friend, 20, 32 00
South Deerfield, Cong. ch. 12 75
South Dennis, Cong. ch. 15 00
South Easton, H. Y. Mitchell, 2 00
South Egremont, Mrs. N. J. Potts, 1 00
South Framingham, Grace Cong. ch., toward support Rev. R. S. M. Emrich, 230.07; Cynthia A. Kendall, 25; F. S. Hart, .50, 255 57
South Hadley, Friend, 1; Friend, 1, 2 00
Spencer, Mrs. Mary I. Jones, 50 00
Springfield, South Cong. ch., Friend, 200; 1st Cong. ch., toward support Dr. C. D. Ussher, 100; Park Cong. ch., Mr. and Mrs. J. H. Barton, 25; Olivet Cong. ch., 6.90; Rev. and Mrs. T. H. Hawks, 100; Mrs. W. H. Haile, 50; David F. Atwater, 25; Carrie L. King, 25; W. F. Gordy, 5; E. E. Penny, 5; Mrs. M. B. Beals, 3; Rev. C. W. Kilbon, 3; R. A. Clark, 1; Friend, 20; Friend, 10, 578 90
Stockbridge, Sarah B. Cone, 5 00
Sturbridge, Julia E. Hyde, 10 00
Sudbury, Lucy S. Connor, 5 00
Taunton, Chas. M. Rhodes, 75; Mary W. Lincoln and Annie E. Philbrick, 35; Geo. H. Rhodes, 10; Emily S. Shepard, 1, 121 00
Tewksbury, E. J. Taylor, 2 00
Townsend, Cong. ch. 19 00
Upton, 1st Cong. ch. 5 00
Walpole, Henry P. Kendall, 25 00
Waltham, Mary F. Smith, 15; E. R. P. Fourtin, 5; Mrs. Lucy T. Moore, 5; Friend, 1, 26 00
Ware, Sarah J. Hyde, 5; Gamaliel Marsh, 5, 10 00
Wareham, Cong. ch. 18 20
Watertown, O. W. Dimick, 10 00
Wayland, Trin. Cong. ch. 20 00
Wellesley, Ethel W. Putney, for Ing-hok, 30 00
Westboro, Cong. ch., .50; Lucy H. Brigham, 1, 1 50
West Boylston, Julia C. Dakin, 5 00
West Chelmsford, A friend, 10 00
West Medway, Cong. ch., W. W. Ollendorf, 1 00
West Springfield, Park-st. Cong. ch., 40.32; Ethan Brooks, 25, 65 32
Wilbraham, Miss Anna A. Peck, 5 00
Williamsburg, Mrs. Helen E. James, 200 00
Williamstown, John Bascom, 5; A. F. B., 25, 30 00
Winchendon Center, Cong. ch., of which Extra-Cent-a-Day Band, 7.30, and friend, 25, 51 10
Wollaston, C. P. Hutchins, 200 00
Worcester, Central Cong. ch., Mrs. F. B. Knowles, 500; Memorial ch., 4.50; John C. Berry, 50; Mrs. J. E. Day, 25; T. C. Gage, 25; J. P. Grosvenor, 5; H. R. Sinclair, 5; Helen B. Smith, 5; Mrs. L. A. Bosworth, 2; Mary L. Kellogg, 1; George B. Knowles, 1; Friend, 3, 626 50
——, Friend, 25 00—9,509 51

Legacies.— Bridgewater, Mrs. Sarah L. Alden, by Frank E. Sweet, Ex'r, 1,000 00
North Amherst, Mendall W. Howard, by John B. Brown, Ex'r, 200 00—1,200 00

10,709 51

Rhode Island

Barrington, Mrs. E. O. Bartlett, 5 00
Central Falls, Cong. ch., 47.80; Percy Davenport, 5, 52 80
Newport, Blanche Leavitt, 10; Wm. Andrews, 2.50, 12 50
Pawtucket, Park-pl. Cong. ch. 9 20
Peacedale, Cong. ch. 51 09
Providence, Beneficent Cong. ch., In memory of G. E. L., 25; North Cong. ch., Rev. C. F. Luther, 5; Elmwood Temple, Mrs. Mary T. Root, Mrs. G. M. Root, Rev. E. T. Root, 3; F. W. Carpenter, 200; H. Z. Carpenter, 25; Mrs. A. G. Thompson, 10; Anna T. White, 10; J. W. Algeo, 5; W. S. Reynolds, 5; Miss E. W. Olney, 2.25; Mrs. W. B. Twedell, 2, 292 25
Woonsocket, Clara M. Gallup, 1; Friend, 20, 21 00—443 84

Young People's Societies

Maine.— Auburn, Sixth-st. Y. P. S. C. E., 2; Belfast, 1st Y. P. S. C. E., 20, 22 00
New Hampshire.— Surry, Y. P. S. C. E. 4 00
Vermont.— Hartford, King's Daughters, for Shao-wu, 30 00
Massachusetts.— Boston, Pilgrim Y. P. S. C. E. (Dorchester), toward support Dr. F. C. Wellman, 25; Charlemont, 1st Y. P. S. C. E., 7.50; Leominster, do., 15; Lynn, North do., 12.50; North Leominster, Y. P. S. C. E., 2; ——, Nashua River Union of Y. P. S. C. E., for Shao-wu, 30, 92 00
Rhode Island.— Pawtucket, Park-pl. Y. P. S. C. E., for Sholapur, 8 00

156 00

Sunday Schools

Maine.— Standish, Cong. Sab. sch. 3 25
New Hampshire.— Surry, Cong. Sab. sch. 2 45
Massachusetts.— Middleboro, Central Cong. Sab. sch., 6.86; Millis, Sab. sch. of ch. of Christ, 5; Newburyport, Prospect-st. Cong. Sab. sch., for Shao-wu, 30, 41 86

47 56

MIDDLE DISTRICT

Connecticut

Ansonia, Ger. Cong. ch. 2 50
Bridgeport, 2d Cong. ch., 208.16; Edward Sterling, 25; Mrs. S. F. Blodgett, 20; Chas. E. Sanford, 10; Mrs. A. L. Porter, 2; Friend, 100, 365 16
Bristol, 1st Cong. ch., 50; do., H. B. Wilcox, 5; do., Friend, 50; Friend, 10, 115 00
Brooklyn, Mrs. G. L. Davison, 10 00
Canaan, Pilgrim Cong. ch., 55.25; Mrs. Hiram Eddy, 10, 65 25
Chaplin, Cong. ch. 6 35
Chester, Cong. ch. 13 28
Colchester, 1st Cong. ch. 24 72
Colebrook, Cong. ch., 12.93; Sarah and Katherine Carrington, 25, 37 93
Columbia, Joseph Hutchins, 5 00
Danielson, Westfield Cong. ch. 18 02
Derby, A. B. Chidsey, 10 00
East Granby, Benj. Sheldon, 3 00
East Hampton, Cong. ch. 40 35
Elmwood, Miss J. L. Faxon, 2 00
Farmington, Cong. ch., Friend, 10 00
Goshen (Lebanon), Cong. ch. 47 10
Groton, Cong. ch., 29.34; Friend, 8, 37 34
Hartford, Wethersfield-av. Cong. ch., for Shao-wu, 30; 1st Cong. ch., George Calder, 10; A. B. Hillyer, 100; Charles P. Cooley, 50; Mrs. A. R. Hillyer, 25; Caroline Hansell, 20; Mrs. E. C. Stone, 10; Mrs. J. I. Converse, 5; E. H. Knight, 5; Elizabeth W. Stone, 5; Anna H. Andrews, 3; H. E. Harrington, 3; Eliza F. Mix, 3; Mary H. Adams, 2; A. M. M., 100; B., 50; The Colony, for Pang-Chuang, 20; Friend, 5; Friend, 1, 447 00
Jewett City, 2d Cong. ch. 4 10
Litchfield, 1st Cong. ch. 113 57
Madison, J. J. Marsh, 1 00
Mansfield Center, C. H. Learned, 25; Nettie E. Barrows, 2, 27 00

Meriden, Center Cong. ch., 60; Mrs. W. H. Squire, 2, 62 00
Middle Haddam, Cong. ch. 4 50
Middletown, 1st Cong. ch., toward support Rev. H. N. Barnum, 21.55; do., E. P. Augur, 5; Julia Gilbert, 30; J. H. Bunce, Jr., 10, 66 55
Milford, Harriet N. Marshall, 5 00
Naugatuck, Mrs. A. H. DeVoir, 5 00
New Britain, South Cong. ch., Friends, 15; Mrs. S. A. Strong, 20; Mrs. C. W. Lee, Jr., In memory of Mrs. Julia Winter Hatch, 5, 40 00
New Haven, Dwight-pl. Cong. ch., toward support Rev. W. S. Ament, 200; Danish ch., 10.60; Rev. Franklin Carter, 100; Solomon Davis, 25; Agnes W. Heermance, 20; Harriet Bennett, 10; J. W. Townsend, 5; Mary L. Williams, 5; Friend A., 25; Friend, 10, 410 60
New London, Mrs. J. N. Harris, 2,000; Frances C. Prest, 1, 2,001 00
North Guilford, Cong. ch., Friend, for native preacher, Shao-wu, 50 00
North Windham, Cong. ch. 2 97
Norwalk, Mrs. G. B. St. John, 5 00
Norwich, Broadway Cong. ch., of which Miss E. F. Norton, 250, 448 35
Old Saybrook, Cong. ch. 20 10
Plainville, Cong. ch, M. L. Pierce, H. E. Pierce, and H. M. Pierce, 15 00
Pomfret, Miss A. Matheson, 1 00
Putnam, 2d Cong. ch., toward support Dr. H. N. Kinnear, 154 84
Ridgefield, Jennie E. Holmes, 2 00
Rockville, Union Cong. ch., toward support Rev. W. C. Wilcox, of which 100 to const. J. MARGARET SCHMOGRO, H. M., 149.88; Mrs. L. A. Bissell, 10; Friend, 5, 164 88
Rocky Hill, Mrs. A. S. Robbins, 7 00
Salisbury, Cong. ch., toward support Dr. F. D. Shepard, 6 70
Saybrook, T. C. Acton, 10 00
Scitico, Sarah E. Stowe, 3 00
Seymour, Cong. ch. 8 67
Somers, 1st Cong. ch. 6 00
South Windham, Cong. ch., of which a friend, 50, 53 00
Stonington, 1st Cong. ch. 35 00
Talcottville, Cong. ch., toward support Mrs. C. C. Fuller, 400; Mrs. C. D. Talcott, 50, 450 00
Terryville, Mary E. Allen, 12; Kate S. Gaylord, 10; A. V. Stoughton, 2, 24 00
Torrington, Anna M. Skinner, 10 00
Watertown, Philip Bassett, 1 00
Westchester, Cong. ch. 3 60
West Hartford, E. W. Morris, 5 00
Westminster, Cong. ch. 6 00
Westport, Mary and Lydia Rowell, 10 00
Winchester, Cong. ch. 26 52
Windham, 1st Cong. ch. 23 70
Windsor, 1st Cong. ch., 26.42; Friend, 25, 51 42
Windsor Locks, Cong. ch., 88.71; Julia S. Coffin, 500, 588 71
Woodbury, 1st Cong. ch. 25 00
Woodstock, 1st Cong. ch., 30.46; Miss F. H. Butler, 5, 35 46
Yantic, Geo. R. Hyde, 5 00
———, S. P. C. 25 00
———, Friend, 400 00
———, Friend, 200 00—6,884 24

Legacies.—Norwich, Rev. Wm. S. Palmer, by W. S. Allis, Ex'r, 1,545 02

8,429 26

New York

Angola, Miss A. H. Ames, 10 00
Auburn, E. W. Parmelee, 50 00
Baiting Hollow, Cong. ch. 7 45
Bangor, Cong. ch. 11 01
Binghamton, 1st Cong. ch., 530.50; Mrs. S. M. Mersereau, 1, 531 50
Brooklyn, Flatbush Cong. ch., 61.17; Immanuel Cong. ch., 25; Josephine L. Roberts, 25; Mrs. E. G. Warner, 10; Wm. Mackey, 5; Mabel L. Patterson, 3; Miss I. Brown, 2; Miss Z. R. Davie, 1; Increase, 5; M. L. R., 10, 147 17
Buffalo, Mrs. C. F. Waddell, 10; W. W. Hammond, 5, 15 00
Canandaigua, Mrs. Samuel D. Backus, 50 00
Chautauqua, Mary L. Stanley, 10 00
Clifton Springs, Mrs. Andrew Peirce, 10 00
Cortland, H. E. Ranney, for work in China and Japan, 50 00
Coventryville, 1st Cong. ch. 4 10
Cragsmoor, Alice I. Hazeltine, for work in Japan, 5 00
East Rockaway, Cong. ch., W. A. Simons, 2 00
Fairport, 1st Cong. ch., Rev. D. J. Torrens, 10; Mrs. E. M. Chadwick, 10, 20 00
Flushing, Broadway Cong. ch. 5 02
Franklin, Ellen G. Clement, 1 00
Gloversville, Friend, 5 00
Gouverneur, Miss C. O. Van Duzee, 1 00
Ithaca, Mrs. Henry A. St. John, 1 00
Java, Cong. ch. 12 00
Lake Placid, E. B. Pierce, 50 00
Massena, 2d Cong. ch., Mrs. E. C. R. Sutton, 30 00
Mt. Vernon, Mrs. F. M. Bean, 5 00
New Lebanon, Ellen C. Kendall, 2.50; Mrs. Mary Clark, 1, 3 50
New York, Mrs. Z. Stiles Ely, 100; W. I. Washburn, 25; A. L. Bennett, 10; Rev. J. S. Dennis, 10; J. M. Whiton, 10; C. O. E., 100, 255 00
Ossining, Mrs. C. H. Spring, 2 00
Oswego, Cong. ch. 8 77
Oxford, J. C. Estelow, 5 00
Parishville, Cong. ch. 5 00
Port Chester, C. S. Mead, 5 00
Poughkeepsie, Irving Elting, 10 00
Rensselaer Falls, Cong. ch. 13 74
Riverhead, Sound-av. Cong. ch., 36.97; Mrs. M. P. Buckley, 3, 39 97
Riverpoint, Cong. ch., H. M. Clarke, 5 00
Rochester, Mrs. A. E. Davison, 12; Miss H. M. Davison, 5, 17 00
Sayville, Cong. ch. 22 71
Sherburne, 1st Cong. ch., 740.64; O. A. Gorton, 100, 840 64
Sprakers, Harriet V. Quick, 20 00
Syracuse, Plymouth Cong. ch., 17.14; Isabella C. Rhodes, 10, 27 14
Ticonderoga, Mrs. G. H. Cook, 10 00
Westmoreland, 1st Cong. ch. 10 15
West Winfield, Immanuel Cong. ch. 27 00
Woodville, 1st Cong. ch. 9 67
———, Friend, 20 00—2,390 54

Legacies.—Brooklyn, Hiram G. Combes, add'l, less expenses, 88 22
New York, Edwin Stone, by Sumner R. Stone, Ex'r, 9,000 00—9,088 22

11,478 76

New Jersey

Bound Brook, E. A. Lloyd, 5 00
Dover, I. W. Condict, 1 00
East Orange, Mrs. J. A. Hulskamper, 10 00
Newark, Caldwell Morrison, 5 00
Princeton, E. C. Richardson, 10; Friend, 10, 20 00
Vineland, M. R. Faulkner, 1 00———42 00

Pennsylvania

Braddock, Rev. A. J. Moncol, 5 00
Devon, Mrs. T. L. Gulick, 10 00
Erie, R. L. Perkins, 10 00
Le Raysville, Cong. ch. 5 00
Philadelphia, John H. Converse, 100; Sarah R. Weed, 50; Chas. M. Morton, 25; Harold Goodwin, 10; Mrs. F. S. Adams, 5; (Germantown) Lilla M. Harmon, 5; W. K. Patton, 5; Elizabeth L. Peck, 5, 205 00
Pittsburg, Cash, 250 00
Ulster, Susannah B. Wittig, 5 00
Youngsville, Mrs. H. R. Preston, 5 00———495 00

Legacies.—Pittsburg, Ellen Price Jones, add'l, 12 50

507 50

Ohio

Akron, West Cong. ch., 58; W. A. Folger, 2.50, 60 50

Chagrin Falls, J. S. Bullard, 10 00
Chillicothe, Plymouth Cong. ch. 3 51
Cleveland, Pilgrim Cong. ch., toward support Rev. Geo. D. Wilder, 200; do., James F. Jackson, 20; Rev. C. F. Thwing, 25; H. C. Haydn, 10; Mr. and Mrs. A. M. Gibbons, 4.25; Mrs. E. L. Findley, 1; Friend, 1, 261 25
Columbus, Eastwood Cong. ch., 21; Mrs. S. Chamberlain, 5; Martha J. Maltby, 5, 31 00
Croton, Cong. ch. 10 00
Hamilton, Cong. ch. 15 00
Jefferson, 1st Cong. ch. 29 00
Lexington, Cong. ch. 10 00
Lodi, 1st Cong. ch. 11 25
Mansfield, R. Brinkerhoff, 5; Mrs. A. C. Hand, 5, 10 00
Medina, Cong. ch. 45 00
Oberlin, 1st Cong. ch., 76.25; 2d Cong. ch., Rev. and Mrs. W. E. Park, 25; Oberlin College Y. M. C. A., toward support Rev. P. L. Corbin, 1,000; Friend, 5, 1,106 25
Olmsted Falls, Miss G. M. McLaren, 5 00
Radnor, E. D. Jones, 10 00
Rootstown, Cong. ch. K. E. Soc. 21 00
South Newbury, Cong. ch. 10 00
Toledo, Washington-st. Cong. ch., of which 25 from Miss J. G. Mulhollen, 27.69; Mrs. J. W. Peterson, 1; J. C. Price, 1, 29 69
Wauseon, Cong. ch., 18.90; C. F. Greenough, 1, 19 90
Wellington, Edward West, 10; Morris Goss, 2, 12 00
Windham, Juliette S. Johnson, 20 00
Youngstown, J. J. Thomas, for student, Madura, 40 00—1,770 35
Legacies.—Oberlin, Mrs. Emily Hammond Ament, by Mrs. Mary P. Ament, Trustee, 200 00
1,970 35

Delaware

Newark, Mary M. Foote, 10 00

Maryland

Baltimore, J. M. Holmes, 1 00

District of Columbia

Washington, 1st Cong. ch., toward support Rev. L. S. Gates, 500; do., Friend, 50; Mt. Pleasant Cong. ch. Men's Club, 165.25; Mabel L. Taylor, 5, 720 25

Virginia

Hampton, W. W. Hamilton, 5 00
Waubay, Mr. and Mrs. J. F. Bingham, 5 00——10 00

Florida

Daytona Beach, J. G. Brown, 30 00
Interlachen, 1st Cong. ch. 3 50
St. Petersburg, Cong. ch. 20 40
Sanford, Cong. ch., of which Ladies' Miss. Soc., 2.50, 19 20——73 10

Young People's Societies

Connecticut.—Andover, Y. P. S. C. E., 10; Eastford, do., for Mt. Silinda, 11.15; Greenfield Hill, do., 4.50; Hartford, 2d do., for Shao-wu, 35; New Milford, Y. P. S. C. E., 7.50; Plainfield, do., 2.71, 70 86
New York.—Buffalo, Young People's Study class of Plymouth ch., 10; Deer River, Y. P. S. C. E., 11.50, 21 50
New Jersey.—Montclair, Baker Mission students for Mt. Silinda, 30 00
Pennsylvania.—South Ebensburg, Y. P. S. C. E. 5 00
127 36

Sunday Schools

Connecticut.—Enfield, 1st Cong. Sab. sch., 17.50; New London, Sab. sch. of 1st ch. of Christ, 21.14; Plainfield, Cong. Sab. sch., 10, 48 64
Ohio.—Cleveland, Hough-av. Cong. Sab. sch., for Ing-hok, 40; do., North Cong. Sab. sch., 10, 50 00
Florida.—Fessenden, Cong. Sab. sch. of Fessenden Academy, 2 00
100 64

INTERIOR DISTRICT

Tennessee

East Lake, Cong. ch. 26 25
Nashville, Fisk University Union ch. 24 00——50 25

Mississippi

Caledonia, Piney Grove Cong. ch. 1 00
Moorhead, Frances A. Gardner, 10 00——11 00

Louisiana

Monroe, H. Kinderman, 3 00

Texas

Dallas, E. M. Powell, 7 96
Palestine, 1st Cong. ch. 5 00——12 96

Oklahoma

Anadarko, W. H. Campbell, 5 00

Indiana

Fort Wayne, A. G. Burry, 5 00
Winona Lake, F. H. Heydenburk, 1 50——6 50

Illinois

Amboy, 1st Cong. ch. 8 00
Bloomington, Cong. ch., for Mt. Silinda, 22 00
Buda, Mrs. J. B. Stewart, 5 00
Chicago, New England Cong. ch., Victor F. Lawson, 250; Sedgwick-st. Cong. ch., Friend, 114.59; University Cong. ch., 20; do., J. R. H., H. B. H., and M. B. H., 10; 1st Cong. ch., 21.24; Douglas Park Cong. ch., 5; do., Miss S. Schwartz, 2; Garfield Park Cong. ch., Miss F. B. Fay, 5; Rev. G. S. F. Savage, 100; Edward T. Cushing, 25; Mrs. H. E. Miles, 10; Mrs. Lyman M. Paine, 10; Mr. and Mrs. C. O. Howe, 5; William Norton, 2; John and Mary, 300, 879 83
Cobden, Union Cong. ch. 10 00
Creston, Cong. ch. 9 19
Dundee, Cong. ch. 31 00
Emerson, B. F. Reed, 5 00
Galesburg, J. H. Bryant, 5 00
Geneseo, Etta Chambers, 3 00
Gridley, Rev. J. C. Myers, 12 60
Havana, H. A. Collins, 3 00
Lagrange, 1st Cong. ch. 36 50
Loda, Miss N. E. Slocum, 2 00
Malta, Flora Walker, 1 00
Naperville, Cong. ch. 41 25
Oak Park, 1st Cong. ch., of which 141.50 toward support Rev. R. Chambers and 72.25 toward support Dr. W. A. Hemingway, 264.68; Mrs. Lyman G. Holley, 25, 289 68
Odell, Cong. ch. 50 00
Pecatonica, Cong. ch. 13 00
Peoria, Plymouth Cong. ch., 9.90; John H. Kuhl, 1, 10 90
Princeton, Mrs. Mary and Miss Harriet L. Keyes, 1 00
Providence, Cong. ch. 20 00
Quincy, Chas. H. Bull, 50 00
Rockford, 2d Cong. ch., A. E. Cutler, 25; Mrs. Wm. Lathrop, 15; T. G. Allen, 1, 41 00
Sandoval, Cong. ch. 5 00
Seward, R. E. Short, 100 00
Stark, Gertrude Wyckoff, 2 50
Urbana, Friend, 3 00
West Chicago, Cong. ch. 3 30
Winnebago, Cong. ch. 7 50
Winnetka, Cong. ch. 92 98
Yorkville, Cong. ch. 13 50
——, Friend, 1 00—1,778 13

Michigan

Conklin, Cong. ch.	13 40	
Calumet, Mrs. C. L. D. Johnson,	5 00	
Clinton, W. S. Kimball, 20; N. P. Watson, 10,	30 00	
Detroit, North Cong. ch., 20; A. B. Lyons, 5; Mary J. Messinger, 5,	30 00	
Drummond, 1st Cong. ch.	5 00	
Eastmanville, Cong. ch.	3 75	
East Paris, Cong. ch.	3 30	
Hancock, T. W. Nichols,	1 00	
Hillsdale, Mary Smith,	5 00	
Imlay City, Cong. ch., T. C. Williams,	3 00	
Kalamazoo, G. Van De Kreeke,	5 00	
Lamont, Cong. ch.	5 00	
Lansing, Pilgrim Cong. ch., 25; Plymouth Cong. ch., A. C. L., 15,	40 00	
Muskegon, 1st Cong. ch.	85 00	
Port Huron, 1st Cong. ch.	21 54	
St. Clair, Cong. ch.	19 41	
Shelby, John Wylie,	10 00	
South Haven, Mrs. E. M. Taylor,	3 00	
Stanton, Cong. ch.	40 00	
Watervliet, George Parsons,	35 00	
Ypsilanti, 1st Cong. ch.	20 00	383 40

Wisconsin

Appleton, H. G. Freeman, 10; Ellen T. Butler, 5,	15 00	
British Hollow, Cong. ch.	12 21	
Brodhead, A. Amelia Wales,	6 75	
Broederville, Cong. ch.	1 44	
Burlington, Plymouth Cong. ch., toward support Dr. C. F. Rife,	71 00	
Clintonville, C. E. Gibson,	10 00	
Eau Claire, C. A. Bullen,	5 00	
Edgerton, D. F. Sayer, Jr.	5 00	
Fern, Cong. ch.	2 78	
Fond du Lac, 1st Cong. ch., 82.51; Jane A. Ward, 1,	83 51	
Hartford, Cong. ch.	75 00	
Lake Geneva, 1st Cong. ch.	27 00	
Lancaster, 1st Cong. ch.	9 55	
Menomonie, Valeria A. Knapp,	50 00	
Milwaukee, Pilgrim Cong. ch., 25; Hanover-st. Cong. ch., 20.75; Gertrude E. Loomis, 50; W. K. Means, 25; Wm. Millard, 5; Mrs. L. E. Williams, 1,	126 75	
New London, 1st Cong. ch.	9 00	
Potosi, Cong. ch.	15 82	
Racine, 1st Cong. ch.	36 50	
Rhinelander, C. P. Crosby,	5 25	
River Falls, Sarah H. Poweli,	25 00	
Roberts, Rev. S. V. S. Fisher,	15 00	
Spring Green, Mrs. D. D. Davies,	2 00	
Whitewater, C. M. Blackman,	25 00	634 56

Minnesota

Ada, Cong. ch.	11 40	
Brownton, Cong. ch.	2 48	
Dawson, A. J. Peterson,	10 00	
Elmore, W. O. Dustin,	1 00	
Freeborn, Cong. ch., 5.45; F. M. Snyder, 1,	6 45	
Litchfield, Mrs. R. Freeman,	10 00	
Marshall, Clark Lawrence,	1 00	
Minneapolis, Plymouth Cong. ch., toward support Rev. A. H. Clark, 105; do., Friend, 50; 1st Cong. ch., 100; Park-av. Cong. ch., 25.90; Fremont-av. Cong. ch., 10; Mrs. Irene E. Hale, 200; J. R. Kingman, 25; C. J. Traxler, 10; W. K. Morrison, 10; C. H. Wingate, 10,	545 90	
New Ulm, Cong. ch.	6 80	
Northfield, 1st Cong. ch., 116.98; Rev. F. B. Hill, of which 500 toward support Arthur A. McBride, 575; Rev. J. W. Strong, 25; Isabella Watson, 10,	726 98	
Princeton, G. A. Eaton,	5 00	
St. Paul, Albert J. Nason,	100 00	
Winona, 1st Cong. ch., 75; Jennie E. Tearse, 5,	80 00	1,507 01

Iowa

Cedar Rapids, 1st Cong. ch.	22 50	
Clarion, 1st Cong. ch., 44.46; do., Lydia Richards, 5,	49 46	
Corning, 1st Cong. ch.	32 80	
Council Bluffs, N. P. Dodge, 100; Rev. G. G. Rice, 25,	125 00	
Dunlap, Friend,	5 00	
Eldora, 1st Cong. ch.	61 76	
Emmetsburg, E. Middleton,	5 00	
Grinnell, F.	10 00	
Humboldt, Cong. ch.	6 00	
Iowa City, Mrs. W. E. Ijams,	1 00	
Marshalltown, E. L. Lay,	10 00	
Oelwein, L. D. Platt,	5 00	
Otho, Kalo Cong. ch.	3 46	
Perry, Cong. ch.	14 00	
Red Oak, E. M. Carey, 25; Friend, 25,	50 00	
Shenandoah, A. S. Lake,	5 00	
Sioux City, 1st Cong. ch., for Aruppukottai,	54 02	
Van Cleve, Cong. ch.	13 93	
Waterloo, 1st Cong. ch.	47 63	
Wesley, Rev. J. H. Pedersen,	5 00	526 56

Missouri

Kansas City, Edward E. Holmes, to const. HIMSELF H. M., 100; W. P. Holmes, 10,	110 00	
Kidder, Mr. and Mrs. C. L. Shaw,	2 50	
Lebanon, 1st Cong. ch.	9 00	
St. Louis, Pilgrim Cong. ch., 105.13; Union Cong. ch., 25; H. C. Ferguson, 10; T. W. Chamberlain, 1; J. M. Taylor, 1,	142 13	263 63

North Dakota

Hurdsfield, Harry Steffens,	3 00	
Jamestown, Cong. ch.	10 00	
Melville, 1st Cong. ch., Friend,	10 00	23 00

South Dakota

Ashton, Cong. ch.	5 00	
Athol, Cong. ch.	3 50	
Fairfax, Bethlehem Ger. Cong. ch., 5; Hoffnungs Ger. Cong. ch., 5,	10 00	
Ipswich, Cong. ch.	5 00	
Pierre, 1st Cong. ch.	18 00	41 50

Nebraska

Arborville, Samuel Ensign,	5 00	
Benson, Sarah F. Tyler,	20 00	
Bladen, Isaac Miller,	250 00	
Cortland, Cong. ch.	7 00	
Crete, L. E. Benton,	2 00	
Friend, H. W. Hewit,	5 00	
Hastings, Thomas E. Davis,	1 00	
Indianola, Cong. ch.	6 30	
McCook, F. M. Kimmell,	1 00	
Newman Grove, Rev. Theo. Jorgensen, for Pang-Chuang,	15 00	
Normal, Nettie Cropsey, for Mt. Silinda,	30 00	
Plainview, Cong. ch.	35 00	
Rising City, Mrs. J. H. Greenslit,	2 00	
Steele City, Cong. ch.	5 00	384 30

Kansas

Atchison, Mrs. A. P. Brown, 1, and Miss R. M. Kinney, 1,	2 00	
Council Grove, Cong. ch.	9 60	
Dover, Cong. ch.	5 00	
Wakefield, Mrs. William Eustace,	5 00	
White City, Mrs. James Wilde,	2 50	24 10

Colorado

Boulder, Mrs. H. C. Walker,	1 00	
Colorado Springs, 2d Cong. ch., 24; Mrs. Augustus G. Upton, 100,	124 00	
Eaton, Cong. ch. Men's Brotherhood, for Mt. Silinda, 30, and for Pang-Chuang, 8.62,	38 62	
Fort Collins, Ger. Evan. Cong. ch.	10 00	
Fruita, Ger. Cong. ch.	4 50	
Highland Lake, Cong. ch.	2 24	
Paonia, Cong. ch.	3 66	
Steamboat Springs, Cong. ch.	1 60	185 62

Young People's Societies

ILLINOIS. — Chicago, Miss. Study and Prayer Union of Moody Bible Institute, for Mt.

Silinda, 12.50; Jacksonville, Young People's Miss. Soc., for Ing-hok, 30; Strawn, Jun. Y. P. S. C. E., for Mt. Silinda, 7; Waukegan, Y. P. S. C. E., for Aruppukottai, 10, 59 50

MICHIGAN. — Bellaire, Y. P. S. C. E., 2; Kalamazoo, Intermediate Y. P. S. C. E. of 1st Cong. ch., for Ing-hok, 10, 12 00

IOWA. — Whiting, Y. P. S. C. E. 7 00

MISSOURI. — St. Louis, Pilgrim Y. P. S. C. E., 10.70; do., Fountain Park Y. P. S. C. E., for Ing-hok, 7.50, 18 20

NORTH DAKOTA. — Buchanan, Y. P. S. C. E. 15 00

NEBRASKA. — Aurora, Y. P. S. C. E., for Sapporo, 15 00

COLORADO. — Colorado Springs, 1st Y. P. S. C. E., toward support Rev. Henry Fairbank, 25 00

151 70

Sunday Schools

ILLINOIS. — Dover, Cong. Sab. sch., for Shansi, 5; Naperville, do., 6; Oak Park, 1st do., 20.45, 31 45

MICHIGAN. — Detroit, North Cong. Sab. sch. 10 07

WISCONSIN. — Elkhorn, Cong. Sab. sch., 3.10; Plymouth, do., 12; Springvale, do., 12, 27 10

SOUTH DAKOTA. — Fairfax, Hoffnungs Ger. Cong. Sab. sch., 4.40; do., Bethlehem Ger. Cong. Sab. sch., 3, 7 40

NEBRASKA. — Sutton, Cong. Sab. sch. 5 93

81 95

PACIFIC DISTRICT

Arizona

Prescott, W. Hill, 50 00

Utah

Salt Lake City, 1st Cong. ch., 153.15; Sylvia Woodmansee, 1.50, 154 65

Washington

Bellingham, 1st Cong. ch., 105.05; do., Mrs. Palmer, for Harpoot, 15,	120 05	
Chewelah, 1st Cong. ch.	6 01	
Port Gamble, Cong. ch.	1 00	
Seattle, Plymouth Cong. ch., toward support Rev. E. W. Ellis, 250; do., Friend, 15,	265 00	
Tacoma, Plymouth Cong. ch.	33 00	425 06

Oregon

Forest Grove, Cong. ch., 12.50; Mrs. D. R. Barber, 5; F. C. Taylor, 1, 18 50

California

Avalon, Cong. ch.	10 00	
Berkeley, L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell,	72 00	
El Monte, R. M. Webster,	3 00	
Los Angeles, 1st Cong. ch., toward support Rev. W. L. Curtis, 125; do., Friend, 25; Plymouth Cong. ch., 30; J. M. S., toward support Rev. V. P. Eastman, 10,	190 00	
Norwalk, Bethany Cong. ch.	18 00	
Oleander, Cong. ch.	26 03	
Ontario, Bethel Cong. ch.	346 00	
Pacific Grove, Celestia E. Boise,	5 00	
Pasadena, 1st Cong. ch., Mrs. J. W. Keese, 100; Lake-av. Cong. ch., 40.71,	140 71	
Porterville, Cong. ch.	64 50	
Ramona, Cong. ch.	15 00	
Redlands, 1st Cong. ch., 50; K. C. Wells, 1,	51 00	
San Diego, A friend,	10 00	
Santa Paula, Nathan W. Blanchard,	1,000 00	
Santa Rosa, Cong. ch. K. E. Soc., 17.35; A. C. S., 40,	57 35	
Sierra Madre, 1st Cong. ch.	32 65	
——, Friend,	30 00	2,071 24

Territory of Hawaii

Honolulu, Central Union ch., 138.70; Mrs. M. S. Rice, 500; Mrs. M. A. Richards, toward support Rev. P. A. Delaporte, 25; Mrs. Caroline Snow, 5; through Hawaiian Board, 166.55, 835 25

Young People's Societies

OREGON. — Portland, Hassalo-st. Y. P. S. C. E. 3 00

WASHINGTON. — Seattle, Columbia Y. P. S. C. E., for native preacher, 15 00

CALIFORNIA. — Eureka, 1st Y. P. S. C. E., for Mt. Silinda, 7 50

HAWAII. — Honolulu, through Hawaiian Board, 7 20

32 70

Sunday Schools

CALIFORNIA. — Colegrove, Union Cong. Sab. sch. 7 85

MISCELLANEOUS

Austria

Prague, Prague Cong. ch., 6.19; chs. and friends, for Shao-wu, 28.34; through *Betanie*, for do., 68.57; Skalitz Cong. ch., 2.88, 105 98

Mexico

Mexico, Miss Heloise Brainard, for Mt. Silinda, 30 00

St. Paul's Institute

Contributions, 1,250 00

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS
Miss Sarah Louise Day, Boston, *Treasurer*

For sundry missions in part,	12,221 48	
(Mrs. F. Sibley, Buffalo, N. Y.),	10 00	12,231 48

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR
Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer* 14,076 06

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC
Miss Mary C. McClees, Oakland, California, *Treasurer* 50 00

Additional Donations for Special Objects

MAINE. — Mouse Island, R. W. Hastings, for orphanage, care Rev. W. P. Clarke, 5; Portland, Mr. and Mrs. A. S. Fuller, for catechist, care Rev. H. C. Hazen, 40, 45 00

NEW HAMPSHIRE. — Hanover, ch. of Christ at Dartmouth College, for orphanage, care Rev. G. P. Knapp, 75; do., Mardin Club, for work, care Rev. R. S. M. Emrich, 75, 75 75

VERMONT. — Chelsea, Cong. Sab. sch., for orphanage, care Rev. G. P. Knapp, 6.03, and for do., care Rev. B. K. Hunsberger, 6.03, 12 06

MASSACHUSETTS. — Boston, Romsey Cong. Sab. sch. (Dorchester), for pupil, care Mrs. D. M. B. Thom, 30; do., Roslindale Y. P. S. C. E., for native worker, care Rev. E. H. Smith, 7.50; do., through Rev. E. C. Partridge, for work in Sivas, 130; Cambridge, Rev. Richard Wright, for native helper, care Rev. W. P. Sprague, 10; Dedham, Miss M. C. Burgess, for work, care Mrs. H. N. Barnum, 100; Fall River, Chinese Y. P. S. C. E. of Central Cong. ch., for native preacher and Bible-woman, care Rev. C. R. Hager, 105; do., Eunice A. Lyman, for pupil, Marathi, 5; Haverhill, Chinese class in North Cong. Sab. sch., for work, care Rev. C. R. Hager, 8; Holyoke, 2d Cong. ch., Friday Club, for work, care Miss S. R. Howland, 5; Marlboro, Lai Him Quay, for work, care Rev. C. R. Hager, 2; Mill River, Cong. Sab. sch., for pupil, care Mrs. R. Winsor, 3.75; New Bedford, Mary E. Austin, for hospital, Sivas, 6; South Acton, Cong. ch. Woman's Soc., for work, care Miss C. Shattuck, 10; Wellesley, Wellesley College Y. W. C. A., for work, care Miss H. E. Chandler, 50; West Hawley, Y. P. S. C. E., for work, care Miss C. Shattuck, 5; Williamstown, Williams College, for Pasumalai College, 250; ——, Friend, of which 50 for evangelist, 25 for native teacher, 25 for blind children, care Mrs. R. Winsor, 100, 827 25

CONNECTICUT. — Elmwood, Cong. Sab. sch., for pupil, care Rev. H. G. Bissell, 17.44; do.,

Y. P. S. C. E., for village schools, care Miss E. M. Chambers, 3; Hartford, Farmington-av. Cong. Sab. sch., of which 14.50 for church, care Rev. C. R. Hager, 12.50 for boys' boarding school, care Rev. E. H. Smith, and 13.75 for school, care Rev. B. K. Hunsberger, 40.75; do., Mary F. Collins, for school, care Rev. B. K. Hunsberger, 5; Madison, Y. P. S. C. E., for pupil, care Rev. R. A. Hume, 15; Portland, Friends, for work, care Rev. Wm. Hazen, 4.26, 85 45

NEW YORK. — Brooklyn, Increase, for use of Rev. C. C. Tracy, 25; Lyons, J. T. Brownson, for pupil, care Rev. B. K. Hunsberger, 15; New York, Broadway Tab. Cong. Sab. sch. adult Bible class, for student, Aintab College, 50; Spencerport, Y. P. S. C. E., for pupil, care Miss Hannah Woodhull, 10; ———, Friend, for work, care Rev. Wm. Hazen, 20, 120 00

NEW JERSEY. — Bloomfield, Mary S. W. Dodd, for hospital work, care Miss L. F. Cole, 65; Glen Ridge, Cong. ch., Friends, toward typewriter for Rev. T. F. Hahn, 16.61, 81 61

PENNSYLVANIA. — Boyertown, Alice Schultz, for work, care Miss F. K. Heebner, 10; Philadelphia, Mr. and Mrs. J. L. Clayton, for work, care Rev. J. E. Tracy, 60; Upper District, Ladies' Aid of Schwenkfelder ch., for use of Miss Flora K. Heebner, 25, 95 00

OHIO. — Elyria, 1st Cong. ch., for work, care Dr. H. N. Kinnear, 61.05; Ira, C. O. Hale, for do., 2; Mt. Vernon, 1st Cong. ch., for work, care Rev. H. G. Bissell, 45; Oberlin, Oberlin Asso., for native helper, care Rev. P. L. Corbin, 100; Olmsted, Cong. Sab. sch., Miss McLaren's class, for pupil, care Rev. E. A. Yarrow, 3, 211 05

GEORGIA. — Savannah, 1st Cong. ch., for work, care Rev. Thomas King, 4 00

TENNESSEE. — Nashville, Fisk University Union ch., for work, care Rev. H. J. Bennett, 10 00

TEXAS. — Dallas, Central Cong. ch. Ladies' Miss. Soc., for Bible-woman, care Dr. C. R. Hager, 7 00

ILLINOIS. — Chicago, North Cong. ch. (Englewood), for staple binder, Mt. Silinda, 30; do., Grace Cong. Sab. sch., J. A. Werner's class, for native preacher, care Rev. H. G. Bissell, 12.50; do., Summerdale Y. P. S. C. E., for Edgar B. Wylie School, India, 10; do., Miss. Study and Prayer Union of the Moody Bible Institute, for industrial work, East Central African Mission, 25; Dover, Cong. Sab. sch., for medical dept., Anatolia College, 5, and for work, care Mrs. R. Winsor, 5; Oak Park, 1st Cong. ch. Woman's Foreign Miss. Soc., for Bible-woman, care Rev. R. Chambers, 30.50; Urbana, Mrs. W. A. Noyes, for work, care Mr. and Mrs. J. E. Merrill, 5; ———, Friend, for work in Japan, 1, 124 00

MICHIGAN. — Owosso, Julia F. Sharts, for work, care Dr. and Mrs. H. N. Kinnear, 20 00

WISCONSIN. — Cable, Cong. ch., for work, care Miss J. R. Hoppin, 3 25; Florence Harald Rasmussen, for Ponasang Hospital, 3; Grand Rapids, Y. P. S. C. E., for work, care Rev. R. S. Stapleton, 5; Oconomowoc, Cong. ch., 10, Y. P. S. C. E., 2, and Maud Henderson, 1, all for work, care Rev. J. X. Miller; Princeton, Union Y. P. S. C. E., for work, care Rev. T. D. Christie, 2.50, 26 75

MINNESOTA. — Minneapolis, Bethel Cong. Sab. sch., for work, care Miss A. L. Millard, 20; do., W. W. Morse, 25, and H. A. Scriver, 25, both for use of Rev. H. K. Wingate; do., D. D. Webster, for native workers, care Mrs. M. M. Webster, 30; St. Paul, St. Anthony Park Cong. ch., of which 40 for school, care Rev. T. E. Jeffery, and 25 toward erecting new schoolhouse, care do., 65, 165 00

NEBRASKA. — Lincoln, 1st Y. P. S. C. E., for work, care Rev. and Mrs. E. W. Ellis, 16 50

KANSAS. — Leavenworth, 1st Cong. ch., for work, care Mrs. J. C. Perkins, 28; Wichita, Plymouth Cong. ch. Miss. Soc., for student, care Rev. Merlin Ennis, 10; do., through Lydia I. Wellman, for do., 8.20, 46 20

MONTANA. — Pageville, Tracy D. Bushnell, for pupil, care Miss R. M. Bushnell, 3 00

WYOMING. — Buffalo, Cong. ch., for work, care Rev. J. H. Dickson, 12 10

WASHINGTON. — Seattle, Mrs. J. F. Pike, for pupil, care Mrs. M. L. Sibley, 10 00

OREGON. — Oswego, Mrs. Thompson, for work, care Rev. C. L. Storrs, Jr. 1 00

CALIFORNIA. — Bakersfield, Y. P. S. C. E., for pupil, Marathi, 10; Claremont, Cong. Sab. sch., for Bible-woman, care Rev. H. G. Bissell, 9; Los Angeles, R. A. Harris, for hospital work, care Dr. H. N. Kinnear, 5; Pasadena, 1st Cong. ch., for pupil, care Rev. C. R. Hager, 85; San Diego, 1st Cong. Sab. sch., for pupil, care Rev. J. C. Perkins, 15, 124 00

HAWAII. — Honolulu, Hawaiian Miss. Children's Soc., for printing press for Miss Jennie Olin, 125; do., Miss. Gleaners, for school in Kusaie, 25, and Truk, 15, 40; do., Lima Kokua Soc. of Kawaiahao Seminary, for use of Miss Jennie Olin, 15.50, 180 50

CANADA. — Toronto, John Meldrum, for pupil, care Rev. B. K. Hunsberger, 20 00

AUSTRIA. — Prague, through *Mlady Krestan*, for pupils, care Rev. G. P. Knapp, 45

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS

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For work, care Miss C. Shattuck,	3 35	
For work, care Miss C. Shattuck,	5 00	
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For Bible-woman, care Rev. C. R. Hager,	35 00	
For Bible-woman, care Miss G. Cozad,	30 00	131 85

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For use of Miss N. E. Rice,	200 00	
For school, care Rev. E. C. Partridge,	50 00	250 00
		2,795 52
Donations received in July,		65,528 82
Legacies received in July,		12,045 74
		77,574 56

Total from September 1, 1907, to July 31, 1908. Donations, $499,832.83; Legacies, $65,043.81 = $564,876.64.

Jaffna General Medical Mission

MASSACHUSETTS. — Worcester, Mrs. F. B. Knowles, 300 00

Woman's Medical Mission, Jaffna

MASSACHUSETTS. — Springfield, North Cong. ch., toward support Dr. I. H. Curr, 50 00

CONNECTICUT. — Rockville, Union Cong. ch., Iris Band, 12 50

62 50

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Ruth Tracy Strong Fund

(For work at Beira, East Africa)

For Expense

MASSACHUSETTS. — Hatfield, Rev. R. M. Wood, 5 00

MICHIGAN. — Petoskey, Rev. L. P. Rowland, 15 00

20 00